

The Revolution.

PRINCIPLE, NOT POLICY: JUSTICE, NOT FAVORS.—MEN, THEIR RIGHTS AND NOTHING MORE: WOMEN, THEIR RIGHTS AND NOTHING LESS.

VOL. III.—NO. 6.

NEW YORK, THURSDAY, FEBRUARY 11, 1869.

WHOLE NO. 58.

The Revolution.

PUBLISHED WEEKLY, \$2 A YEAR.

NEW YORK CITY SUBSCRIPTIONS, \$2.50.

ELIZABETH CADY STANTON, } Editors.
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PETITION FOR EQUAL SUFFRAGE.

[EVERY person receiving a copy of this petition is earnestly desired to put it in immediate and thorough circulation for signatures, and return it signed, to the office of the Woman's Suffrage Association of America, 37 Park Row, Room 20, New York.]

To the Senate and House of Representatives, in Congress Assembled:

The undersigned citizens of the State of — earnestly but respectfully request, that in an change or amendment of the Constitution you may propose, to extend or regulate Suffrage, there shall be no distinction made between men and women.

NAMES.

NAMES.

W O M A N .

A CONVERSATION BY A. BRONSON ALCOTT.

THE following passages are copied from the Boston Radical for February. They are only a sample of the excellent matter with which its pages generally abound. If a little longer than is common with THE REVOLUTION, they have also breadth and height in proportion. The Conversation was reported verbatim for the Radical:

Our theme is so mystical and so poetic, that one should be in the highest mood to treat it. We pronounce a very fair name when we say, WOMAN. There is no finer in any tongue. And if it cost the Divine Artist so much time to do what he has done, and he has not yet attained to his ideal, there will certainly be a fair thing accomplished when his portrait is painted. The most saintly woman, doubtless, feeling herself to be incomplete, is dissatisfied with what she is, and conceives of a superior woman, which she hopes sometime to be. If there are not to be women superior to any whom history records, why are we here? The possibility is open to every woman, and especially here in New England, to be all that she can conceive; and she is to be that, if faithful to her type and destiny.

I conceive the ideal woman to be a person in whom the sentiments predominate over the intellect: the heart leading the head, the affections the reason; and wherever that combination appears, the type, externally, will be feminine. Every man in whom the affections sway the intellect, by ever so little, impresses us as a woman; is a woman, essentially, in his composition. Every soul in whom the intellect sways the sentiments is masculine, is essentially a man; nor without such discriminations can we comprehend the personality of man or woman. This is not saying anything disparaging to the intellect; it is uplifting the intellect, because the highest intellect is ideal. The logical intellect is a subordinate intellect. The logical intellect deals with sensuous facts and inferences. The ideal intellect deals with the immaterial, creative, because everything

pre-exists in its type, is first in the idea, before it appears to the senses. The naturalist follows the reverse order of creation. He merely analyzes what has already been composed. The idealist conceives, creates: the perception follows conception. Woman divines. Her logic is swift; it darts to the conclusion; she sees it intuitively, while fumbling reason follows after; perhaps prides itself as superior, because it can tell a little more about its passage. But the best women know too much to meddle with these coarse weapons. Theirs is the great way: they stoop to conquer; they persuade. Argument is the resort of inferior minds. Logic is apt to be sophistical, not convincing. Whoever states a thing intuitively—and no one states well unless he does—needs not to prove it. It is proved already, because self-evident, and we immediately pronounce it true. The ideal woman rules by persuasion, which is the highest of all possible instrumentalities. What is Christianity but a great persuasion,—a conviction by an appeal to the instincts of the human heart? The Christ put his questions so deeply that the questioner felt at once that to answer his question was answering his own; there was no more to be said about it, because it brought conviction. And that is the feminine way—the method of all superior minds.

We need not enter at length into the metaphysics of the sexes, but simply touch a few strokes. Eve, in the myth, is said to be born of Adam. And does there not sleep in the heart of every woman something of that myth still, as if she were of man in a truer sense than he is of her; as if she belonged to him in a tenderer sense that he is of her,—were born of him? The women may conceive that one not of their own sex is not an authority on this matter; but, whatever his exterior, he who does not thus think, has not attained to any high conception of woman. In saying this am I doing injustice to the other sex? Am I claiming for them superiority? Rather inferiority, if anything,—inferiority to the oldest in time; because it were not impious to affirm that the Divine Artist improved upon his first effort; that his first strokes were the blocking out of his human creature; and that he reserved the later and finer strokes to perfect his idea. And so, speaking according to human chronologies, the fairest in time, not in conception, came last. But the last is to be first; and that is the tone and temper of to-day—that the last is to be first. And is not this the mood of earnest young persons of to-day,—that whatever facilities and advantages the ancients may have had, they shall have those and even more? that a new day is arriving for woman? that mythology shall be now interpreted in the light of history?

And then, again, is it otherwise, even if we take the Platonic mythology, which paints a little more poetically and ideally than the Egyptian, or Jewish, if you please to have it so, since the Jew, Moses, adopted it? See how fine that was! No priority. The first human creature was married to himself, was a perfect being

in himself,—was himself and herself,—was man and woman. That seems a higher strain. Less of history in that, you say, since modern science discredits these fables of Greece and Rome and Egypt as fables altogether, with not an element of history in them. But is there not some truth in them? I think we cannot press them too closely upon the questioning faith of our day, disposed as it is to set them aside as idle tales having no root in history.

We suppose the latter statement involves the spiritual genesis of man and woman, including the lapse out of the perfect personality,—wherein Divinity sows the seeds of his Eve in his every Adam, to spring up and flourish according to his temperament and culture. Unless there be perfect harmony in the temperament and all the circumstances which precede the introduction of a new being into the flesh, which is a genesis,—unless there be all these favorable conditions, we have not the Creator's Adam, but his image marred and deformed; and the new being arrives, not as the perfect creature of the Creator, but of mixed ancestry; not the fruit of the unfallen Adam and Eve,—the Apollo of the fables,—because those are beings unfallen, finely mixed, beautifully conditioned, with a high destiny before them, few impediments to interfere with their progress. Am I mistaken if I infer, from the desolation seen in houses, that the freshness of sentiment which unites two beings at first fades, does not continue through the whole of life; gathering new freshness, new life, new beauty, increasing satisfactions? But the lapse is the loss of integrity, the loss of the true relation between the pair; and hence the *Iliad* of woes that ensues in houses.

And this brings us a little more into the sphere of the practical,—a little nearer to the home. What of our households? Are our housekeeping and household affairs going to ruin?—this outlandish service stealing into our homes, uprooting family order, undermining marriage and everything else; the maids all at war with the mistresses, the mistresses at war with the maids; the husband, the wife, the children in a tophet of troubles; only a little better in the schools! Where lies the fault? whether with mistress or maid? Have the women of today, the New England women, perfect as they are,—the perfection of the world,—all lapsed out of their innocence and integrity? What is the matter? Can there be good housekeeping unless the housekeeper keep happy? And what the use of a house unless there is something in it besides the furniture and appointments? unless there is a superior soul there, sweet, tender, self-possessed? How can a table be spread until it is done ideally? Prose is the foe of good housekeeping. It will drag; it will be a vexatious task,—tophet, the pit, and all the rest. One cannot get out of it. You cannot sweep a house with a mere broom of broom-corn: the broom must be an ideal one to lay the dust. Therefore, being somewhat of a republican,—I would say democrat, if the word had not lost its good reputation,—I feel inclined to take the part of the maids, considering how few advantages they have had, what tasks are put upon them, the little freedom we give them, how much we expect of them,—as if they knew all we do, and might be trusted as we trust one another. On the whole, I think a very good case may be made out for the maids. My notion of a house is that it stands for sanity, society, sanctity, beauty, and duty, and to make its inmates lovely: not a place for work, mere work,—that

is something for the hands to do without the heart,—but work that is delightful, lovely, pleasing, poetic,—hands, heart, and head, all uniting in it. That is true work,—all the rest is drudgery. But when the housekeeper, when the mistress herself is a drudge, or idler, or fashionist, what else can we expect of the servants?

Do you inquire how the ideal woman is to extricate herself from these social perplexities? what her relations to family, society, the state? May she take her own interests into her own hands, and declare her independence in the handsome way? We talk about "independence." We glory in it. The American declaration was a great feat, we think; it makes an era in history; is the best thing that has been done in modern times; the event of the age. American independence—who attained it? Do the men think they did? It looks today as if the women were soon to celebrate their day of independence also.

A LADY—I should like to ask a question, if it is not intrusive, and you invite it. You say that in all fine male natures there is the feminine element. Would not the same result be accomplished if woman would use her influence to develop in man enough of that to meet the needs of the administrative department?—if she would work wholly with him, and make the household the ideal and beautiful thing which it seems it is not now, thereby influencing and drawing out of man that feminine element, until there is enough of it in legislation without her immediate presence?

MR. ALCOTT—Yes: and that is what the best women do, and these most desire to share with their husbands and brothers every right of a citizen, even to vote for ruler or President. And what any good woman ventures to do, cannot be unsafe. What the best women in a highly cultivated community, like ours, desire to do cannot be unsafe; and when the best men seek to learn what the best women mean to do, how they mean to do it, then may we celebrate our independence, and not until then.

Here is this new force of woman, the practical, poetic, ideal, the gentle, the religious force, seeking to enter into all the relations that man enjoys. And she knows how: knows that if she imitate us, she will do worse than we have; but seeing how she is to do her thing in her way, means to do it. That, if I mistake not the signs, is the tendency of superior women. What prevents woman from walking abreast in practice, as in theory, with man, in every relation which the cast of her gifts permits, in any profession, any calling? She will not copy man's manners, for, if she imitates, she fails; just as man, if imitating her methods. True manners are original, part of the character and flow from it, as we had occasion to show in our evening on Manners. If I read the omens in our hemisphere, women are nobly venturing to secure their political and legal rights, without which the republic is threatened and ill-governed. But the moment that women represent the higher sentiments in the state, then the republic receives a new force. I believe the young women intend, soon,—I do not know that it will be next spring,—to signify their wishes in this matter.

And then, in many other respects, we see what will ensue in the house when true relations exist, not only between the heads of houses and the help, as we call it, but between the heads of houses themselves, by a mutual fellowship, and partaking in all the duties, that

properly belong to a republic, when women consider politics upon the high plane of morals, and not upon the low plane of expediency,—then, I say, what results must follow? It is a new force; a force which in this republic has been most needed: and if this has been threatened at all, it is because that force has not been admitted into our counsels; because the rule has been left to the other sex. How many questions there are in a court of justice upon which no jury of men can sit properly, especially where women are concerned, and be just!

The woman of the future will deal with social questions not often discussed hitherto. She will have a wider influence. In manhood she has always led. The best teaching is done by women. The best normal school in this state (I may venture to affirm it, since it is conceded by those who know) is taught by women. The best normal school in the west is taught by women. They are more successful in dealing with children than men, and especially with unruly boys. And why should we not have an Elizabethan age again?

A LADY—The homes are what you say because we have not enough of genuine heroism, of silent, unobserved influence and action. It seems to me the centre is neglected for the outside, not in fashion alone, but in many ways. As a teacher, I have good opportunity for observing, and that is the result of my observation.

MR. ALCOTT—It is very sad to be apparitions, and wonder where we are. It is very uncomfortable. The little ones all begin very well,—are full of life and joy. It looks as if the problem of life was to remain young, nor know too much; as if the charm of that, if it could be carried forward through all our experiences, would be a success. But how is it with the ancients? Do they suspect themselves to be failures? I observe the preachers preach to the sinners, hardly any to the saints. What would the congregations say if the ministers should assume them to be saints; had never met the tempter, never yielded to him? That would be a fair passage of idealism, a stroke of eloquence,—the way to make people saints, by assuming a saint in them, and showing it to each one of them, instead of repeating, Sunday after Sunday, the phrase "miserable sinners," and the like. Well, if one is a miserable sinner, let him honestly own it. But is it devout to go to church to say it so often? One would rather whisper it in his own secret thought to the bosom Friend within.

(Concluded next week.)

LETTER FROM SWITZERLAND.

ASSOCIATION INTERNATIONALE DES FEMMES,
Comité Central, Geneva, Switz.,
Jan. 16th, 1869.

MESDAMES: I thank you in the name of the International Association, and more particularly in my own name, for the interest which you have manifested in my efforts in favor of our sex, and for sending regularly your noble journal, *THE REVOLUTION*—the intellectual telegraph through which we in Europe, hear in what manner our American Sisters work.

I hope to be able, soon, to send you a little journal of my own, which will swell the ranks of combatants against the thousand prejudices which still hold woman captive.

Since my return to Germany I have given two public lectures; in the first retracing and combatting the alleged reasons against the ele-

vation of woman, and, in the second, giving the history of all that has been done in our cause in different countries, and you may imagine, dear friends, that your name was duly enlogized. I distributed through my audiences several numbers of *THE REVOLUTION*, which though entirely the work of woman, in general arrangement and clear execution cannot be surpassed.

I intend to hold a course of lectures for Working Women, in which they will receive directions for the best management of their households as well as hear other things of broader scope and greater utility.

We wish to establish a school for young girls, which will be the foundation for the erection of a classical school for girls. This will require indomitable perseverance, for in Geneva the religious element governs, and the slavery of woman is maintained in the name of dogmatic religion, while the religion of humanity is wholly discarded.

And now, dear Sisters, I clasp your hands in affectionate remembrance, and pray you to accept the expression of my high consideration.

MARIE GOREG.

INEQUALITY.

A SHORT time ago a young lady in New York city, compelled by her father to live in idleness, studying only accomplishments, rebelled against such injustice, and wept over the years she declared were spent in vain. The eloquence of her father could no longer make her believe that women were made for mere playthings, and she went to work with a will to make herself useful, and a true woman, and succeeded. She had no knowledge of sewing, could not fashion the simplest garment, but her determination made her an apt scholar, and she looked with pride on the work her fingers performed, and she declared she was never happier than when at her sewing-machine. She read books containing sound information instead of sensational stories, and intelligence began to beam in her eyes, and she was repaid, if in no other way, by the respect shown her by her friends and especially by her father.

It required as great strength of purpose for this young girl to leave her life of frivolity and idleness and become a true woman, as it would require in an ordinary man to become a Congressman. She had no encouragement except from her own conscience, while the young man who takes a standpoint of firmness and independence, receives encouragement at every step. *It is not strange* that there are no deep-thinking women; it is wonderful that there are any; that women try to be anything but dolls and playthings. Minnie and Hattie and Kitty are actually ashamed to be seen with their hands in dishwater, and could hardly be hired to read a work on *Woman's Rights*. This has been their teaching; it is hard to go against the teachings of our nearest friends, and the society in which we move. If men would consider rationally they would see how cowardly it is in them to talk about woman's inferiority when for thousands of years she has been in a kind of slavery, and the power has been all their own. Those who are working for the cause of woman in a way that takes them not often in the out-of-the-way country villages, know little how much prejudice still exists against woman's possessing equal rights with man. Even the prejudice against woman's speaking in public has not all vanished, and in some places people

refuse to listen to her voice from the rostrum because of their entire disbelief in such publicity. See, then, under what disadvantages woman is even now obliged to work, in order to use her powers of oratory. She not only has to meet with opposition to her belief, but her very appearance on the platform is opposed and the words that greet her on all sides are that she is out of her "sphere." I wish people would cease talking about "spheres," until every human being occupies just such sphere as he or she pleases. If a woman does not choose to make bread and wash dishes, who should have the impertinence to say that she must do so? For my part, I like making bread and washing dishes, and consider a quiet home life the most beautiful and inviting of all others, but some people were not made for domestic affairs, they require a broader field for action. We could not spare Phillips, Garrison, Douglass and other such men to settle quietly in a little cot, and make a wife supremely blest. Neither can we spare Mrs. Stanton, Miss Anthony and Lucretia Mott to attend solely to their household affairs, and work only in the home; for the great cause of woman needs them, and our country cannot spare them from the ranks of her workers. I have yet to learn that man's happiness is of more consequence than woman's, and I believe it is as much man's business to make his wife happy as it is a woman's to make her husband happy. Mr. Smith thinks he has a perfect right to lounge in the store every evening, gossiping, joking, or arguing, while his wife is at home weeping over her trials, or doing both her own work and his; but if she spends an evening away, or does not have his meal just at the moment he wishes, he twits her of gadding and gossiping, and scolds until she loses what little ambition she ever had. Men are not so superior in reason and judgment but what they sometimes can call their mothers, sisters, wives, and daughters inferior! and deny them rights which they possess, and proudly exercise.

JULIA CROUCH.

THE SPHERE OF MAN.

It is exceedingly difficult to separate the "Spheres" of man and woman. So necessary are they to each other, and so intimately blended. It is what the race has always been trying to do, and is just beginning to discover its failure. According to Henry James, Adam represents the natural life, Eve the spiritual—and, without following his mystical elucidations (if anything mystical can be lucid), I take this hypothesis, coming from man, for the base of my view of his sphere. We find in nature numerous analogies in support of this view, but I will take one simple illustration—the plant. The root and stem correspond to man, the flower to woman. Eve was the flower—the crowning bloom of the created Adam. Take this correspondence (and we have no clearer revelation than analogies which form the links of creation) and we have the key to man's sphere, which is obviously to labor for the highest good—the greatest freedom, and most perfect development of woman. As the roots of a plant draw nourishment from the earth, and send up a strong stem, and cause leaves to shoot forth, which, in time, draw from light, heat and air still other elements which go to the perfection of the plant, so should man eliminate from the lower material nature all things necessary to the well-being of woman—she to be the crowning glory of his every effort. In doing this he se-

cures his own well-being. If the plant grows to healthy bloom and fruition, it is *wholly* healthy—if it be blighted, the misfortune strikes all parts, so that in neglecting his true work, man wrongs himself no less than her whose claims he would put aside. In all the past history of the world, the aims of man have been chiefly for material good—hence the use of material means, and the law of force, instead of the spiritual laws of justice and mercy; without the recognition of which, woman will never be woman—the Queen of the social world. In exalting woman, man exalts himself—in degrading her he degrades himself, robs himself of all that ennoble manhood. In all the ages in which man has held woman an inferior, he has crushed himself, tightened his own chains in a bondage of brutality. His true sphere of action is to leave woman free to develop herself to the highest point possible in every respect, not only to leave her free, but to help her to be free. It is a *shame* to man, with his boasted powers, that woman, the mother of men, should be *enslaved*! or restricted in any natural or spiritual requirement. Man's highest sphere of action I declare to be *serving woman* through love that abnegates self, that she may grow to that supremacy, of which, I humbly confess, she is now unworthy, and in her unworthiness wrongs man no less than herself. But though in deep humiliation we admit woman is degraded, we also demand that she have opportunity and aid to retrieve her errors, to live as a creature should live, endowed with perceptions of infinite possibilities of human achievement, with aspirations toward the attainment of a moral power, that shall move the world. She should be the counsellor, the law-giver to man; he, the minister to do her bidding. Not that she should be a female tyrant, but so feel the mission conferred on womanhood, that in every movement of life she should act from the investigations of a wisdom emanating from the Divine, and recognised by man as such. How shall she, so long a feeble dependent, feel herself thus endowed with moral power? How shall man, arrogating to himself superiority, which circumstances have done much to justify, be convinced of his error, and henceforth made to look upon mothers, wives and sisters as beings who have a right to command and be served, but never as creatures made to serve him? But on the other hand, woman has the same chance for abuse of power that man has, for *women*, are not all the ideal woman controlled by wisdom, and a majority of them perhaps are not yet fitted to be exalted to the place they were destined to occupy. I trust, however, that the design of infinite wisdom is slowly, through the progression of the ages, unrolling itself, as a chart; so, I believe that the true place of woman as crown and flower of Humanity, will be revealed to her clearer vision, so' also, I believe most implicitly, that the wiser man of the future will find his true sphere of loyalty, and place of honor, *at her feet*, and exult in it, as a higher position than he has ever occupied as her lord and master.

The chivalry of the past will be shamed by the devotion of the future, when woman is acknowledged as a spiritual being, not a mere chance creation, defective in the qualities most needed to enable her to brave the hardships of life, hardships which it is man's sphere to meet and ward off from the "weaker vessel."

"Then why," some one will ask, "this demonstration of *strong-mindedness*, this demand

for the place that nature makes her own?" Because of subversion, because wrong outdoes itself, and freedom is born of oppression. If God has constructed a universe to develop itself according to His plan, to be controlled by immutable laws, He has made those laws to so operate as to correct error by their spontaneous action; the experiences of the past few years confirm this view. Then the time has come for moral power to assert its supremacy over materiality, and woman will find herself taking part in it whether voluntarily or otherwise, because she too is subject to the law. Progress and development must lead to strength, especially of the moral qualities, which are more invincible than any material thing. And herein lies the secret of woman's false position. Hers is a stronger power than man's, because it is more highly spiritual. For wise purposes was man made capable of battling with the elements, of subjugating matter to human uses, and we honor his achievements, but, after his conquest of lower grades, he is, in turn, called to subjugate himself to superiority in the moral world, and while I watch with intense interest, such individual manifestation, I rest on an unshaken faith, that the universal man is moving forward in his appointed course, and, emerging to higher light, will see his true place, and gladly accept it, convinced that it is more exalted than one of his own making. And woman, there is hope that she will yet discern the purposes of life to be higher than any mere personal vanity, and the dignity of her station as woman, greater than any device of her own ambition. Then will a day of harmony arise which will make the "New Heavens and the new Earth."

O. H. FRASER.

Glenora, Jan. 27th, 1869.

THE NEW YORK HERALD CONSISTENT AS USUAL.

In a recent number of this journal I find an article on "The Libraries of this City." Here is an extract from

THE APPRENTICES' LIBRARY.

This library is situated at No. 472 Broadway, and is open from eight to nine. The rooms are comfortably and conveniently furnished, well warmed and well supplied with daily and weekly newspapers, pictorials, magazines and reviews. It is free to all; no questions are asked as to whether you are rich or poor, well clad or ragged, clean or unclean; a proper decorum and quiet are all that is demanded. Apprentices and females employed by mechanics and tradesmen in their business, may take out books gratuitously, and other approved persons can enjoy the same privilege by the payment of two dollars a year.

The admission of females was strongly opposed for some time, many members of the society being doubtful of the propriety and fearful of the result of mingling the sexes; but it was finally determined to make an experiment of the measure, and happily with the most beneficial influence. The number of readers and attendants rapidly increased, the larger portions being female; and during several years not one single instance has occurred to cause a regret; on the contrary, the tendency has been to render the rooms more attractive and to restrain and improve the manners of the male visitors.

The following is from the remarks on

THE WOMAN'S LIBRARY.

It is located at No. 44 Franklin street, and is open daily from nine to four. Mrs. M. W. Ferrer is the kind and blissing superintendent.

It will be observed that this union and library have no connection whatever with the "Women's Relief Association" of strong-minded women; on the contrary, it is under the direction of a committee of gentlemen of high standing in the community and is intended ex-

pressly for the benefit of the weak women, those who not only do not claim to be, but who are not able to take care of themselves unaided. Donations of books or money would be thankfully received, and no more useful employment of even old books could be made. The officers are:—C. P. Daly, President; James W. Gerard, Vice-President; Moses S. Beach, Treasurer; Wm. B. Colby, Secretary; John H. Parsons, Attorney, and a board of twelve directors, all of whom render their services gratuitously.

In the one case the "admission of females" has exerted a "most beneficial influence" and the writer goes on to say of the Apprentices' Library, that

This is unquestionably one of the most useful institutions of the kind in the city, as it furnishes gratuitously to a large number of young persons of both sexes, many of whom would otherwise be unable to obtain such advantages, the means of improving their minds and elevating their characters, and, at the same time, by supplying them with the means of rational amusement, serves to withdraw them from other ways of spending their leisure hours, and the number of volumes is now 43,000 with fully 7,000 constant readers.

Whereas, our "weak women," "in consideration of the fact that the committee of gentlemen had become somewhat lukewarm in providing the requisite means to defray its expenses, "have" donated their Library to the "Working Women's Protective Union," and in May, 1865, some "2,537 miscellaneous volumes were turned over." "At present the library contains a small increase over that number, probably 3,000 volumes."

Now, in view of all this, let me advise my "weak" sisters, struggling with "adverse circumstances," to lose no time in shouldering their odd volumes and depositing both their load and themselves at the door of "The Apprentices Library." They will there stand as equals, not paupers; for it is high time that both "weak" and "strong" women should work side by side with the other sex, in and among them, else the regeneration, which we all feel so necessary, can never begin. And do not let us forget, oh! my sisters, that we are the leaven needed to raise alike the loaf and the standard of our much boasted Nineteenth Century civilization, at once the help-meet who keeps "the daily bread" light, sweet and wholesome, and the standard-bearer whose banner ever waving aloft bears the inscription "Onward! Upward! Higher! Still Higher!" until we stand hand-in-hand in the very presence of that Being in "whose image male and female" we were created.

V.

NEW ENGLAND LABOR CONVENTION.

BOSTON, Jan. 29th, 1869.

Editors of the Revolution:

THE Labor Reform Convention has been a glorious success from the first hour to the last. The eloquent speakers present, whose names are household words, and whose very countenance and presence spoke volumes for our cause, do not need any remembrance from my pen. Suffice it, that genius, scholarly talent, beauty, wealth, wit and wisdom, recognized by society as such, were not wanting. But the great feature of the convention, was the mingling together and sympathy of these with the hosts of men and women who labor with their hands. The living ideas, the real talent and genius displayed by these bees, these workers, direct from the shop and the factory, men and women, too, who have worked all their lives for just enough to keep soul and body together—these so long oppressed and enslaved by long hours, hard labor, poor pay, poverty and misery are in themselves, a living evidence that the spirit cannot

be enslaved, and that ideas, and an eloquent expression of them belong alike to all without distinction of sex, or condition. Surely, America will not want for wise rulers, statesmen, or orators while these live. Each individual had his or her own particular thought to present of what will be the greatest good to all. There was, of course, no attempt made to make any one measure of reform the subject of discussion, nor was this desirable, for the call was made to all labor reformers, and the tide of thought that rolled into the old Meionaon, through these earnest irrepressible workers, will yet shake the nation to its very centre. Woman's Suffrage, its necessity, its desirableness and its certainty were recognized. Over the rostrum hung this motto: "To reduce the hours of household drudgery and increase woman's wages is the "better half" of labor reform." I cannot forbear giving you the God-speed contained in the following sentence, which fell from the lips of a laboring man, as I heartily endorse it. "THE REVOLUTION is the best advocate of the working men in the world, and if the masses will take it and read it for one year, a power will be raised up that will revolutionize the whole world." The only drawback to the convention was the want of time to hear all of the speeches. Some, even of those specially invited, willingly kept their seats as listeners. All things considered, I never attended a more harmonious, dignified, successful convention, and this was the general feeling. But all good things must have an end, and it closed leaving a feeling in the mind that it had hardly commenced and with a wish that the two days might have been two weeks.

Sometime since I wrote you of a meeting held here for free discussion, in which the question for weeks had been: "Ought Women to Vote?" The same question is still discussed with unabated interest, and I am happy to add that the opponents grow beautifully less, and their voices so faint that they will soon cease entirely—not killed but converted.

ELIZABETH LAPIERRE DANIELS.

THE following resolutions were adopted by the above described Convention:

Whereas, Labor creates all values equitably vendible and should over-rule and determine the minor claims of property, rent, money, exchange and taxation; and whereas, the vassalage of the producing to the speculating classes, the industrial feudalism now authorized and enforced by our laws and customs, is a fraudulent usurpation subversive of free institutions, and hostile to the best interests of the whole people, therefore,

Resolved, That the maximum price which may be equitably put upon any commodity, is the cost of labor, the sacrifice of comfort required to produce it; and since land, mines, air, water, all objects unmodified by human skill, must be held sacred as natural wealth, a free gift of the beneficent Providence to all His children, justice also limits the right to property, and value in exchange, to the amount of labor invested.

Resolved, That in order to reduce the cost of living and enable producers and consumers to dispense with the hordes of middle-men and speculators who now plunder them both, free public markets should be provided in all centers of commerce; and railroads, express, water and telegraphic communications must cease to enrich corporate classes, at the expense of the people, and like the post-office, become a part of the public service at cost.

Resolved, That asking no levelling division of property, but simply opportunity and reciprocity, we would prevent the intervention of arbitrary violence to settle the grave issues involved in labor reform by securing the broadest appeal to reason and good sense, in the immediate establishment of local and national government upon suffrage, impartial to all classes, irrespective of race, sex, or past condition; and since war forces working men to fight its battles, pay its bills, and

WESTERN CORRESPONDENCE.

Editors of the Revolution:

claims that not only all power but all property belongs to the strongest, it is alike the interest and duty, of both rich and poor, to discountenance further reference of their quarrels to the blind and brutal arbitrament of the sword.

Resolved, That emphatically endorsing the demand of the National Labor Union, for a cheap, abundant and reliable currency based upon and accountable to labor, we will wage uncompromising hostility to any and all schemes to return to that device of fraud and tyranny, that transcendent swindle upon the producing classes, specie payments; and in behalf of honest industry, in all its manifold relations of agriculture, manufactures, and commerce, we insist, that the notes of the national banks give place to treasury certificates of service, and that the war debt, by assessment upon the whole property of the nation by greenbacks, or otherwise consistent with honor and the best interest of all, shall be speedily paid.

Resolved, That the late speech of Gen. Butler in advocacy of the financial tendencies of the labor movement, placing him in the front rank of statesmen and economists, evincing, at once, profound political sagacity, and heroic devotion to right, merits and will receive the unanimous support of all intelligent friends of labor throughout the Union.

Resolved, That accepting the proposed scheme, not as a finality but as means to an end, we regard the use of one's credit, as of his conscience or his vote, a natural inalienable right; and hence believe in free money—government being allowed to the extent of its taxes and other legitimate business, to issue treasury certificates of service, which, like postage and revenue stamps, will never depreciate, because always good for the purpose proposed, and will answer all the uses of a national currency; while the right of states, communities, and individuals to issue money, on their own responsibility, and to any extent they deem best, must never be surrendered.

Resolved, That since the human conscience in all ages, nations and religions has protested against usury and since interest on money is possible only where the privileged party as broker, landlord, slave owner, preceptor or usurper can speculate on the necessities of the serving party; and since present high rates of interest cause hard times, cripple legitimate business sweep property into the hands of a few, and impoverish the people generally, we demand that the only currency recognized by government shall be based on taxes or other public service, and like "greenbacks" be absolutely free for the popular use.

Resolved, That since long hours go with short pay ignorance and a low moral condition; and since no mere desire to escape work, or thirst for dissolute leisure, but grave considerations of health, morals, culture and competence inspire the protest of the operative classes, we regard the effort to reduce the hours of service as a struggle for liberty, a revolt against the sentence of degradation which titled classes, in all ages have affixed on the masses of mankind; and demand that eight hours be everywhere regarded as a legal day's work in the public service; and where officials refuse to obey the public sense of right thus expressed, or continue to side with the money oligarchy which keeps labor down, it is both the privilege and duty of working men to walk them out of office, at the next election.

Resolved, That the low wages, long hours, and damaging service to which multitudes of working girls and women are doomed, destroy health, imperil virtue, and are a standing reproach to civilization; that we would urge them to learn trades, engage in business, join labor unions, secure the ballot, and use every other honorable means to persuade or force men to render unto every woman according to her work.

Resolved, That labor reform is no class movement no trick of a few in a corner, but an utterance of the primary wants of man in behalf of universal interests; that the marvellous results of the partnership of industry, wherever fairly tried, enable us to assure all engaged in production and exchange that the pecuniary success of any laudable enterprise is in exact mathematical ratio to the participation of labor in the products thereof; and we confidently urge the manager whose genius and energy make him the natural head of a concern, the honest merchant serving both producers and consumers, the philosopher in his closet, preachers of truth, poets, painters, sculptors, counsellors in equity, statesmen enacting justice, woman adorning industry, the whole fraternity of workers to aid in this great struggle for human redemption.

Out of 6,000,000 women of England 2,500,000 are unmarried.

A LETTER from Atchison (Kansas) in your issue of the 14th inst. brings to mind my promise to write up some account of my experience in that town, last fall, about a month before election. Mrs. Monroe, in the letter to which I allude, seems to think that the so-called democratic proclivities of THE REVOLUTION have greatly detracted from its popularity, or interfered materially with its circulation in Atchison. In this I beg leave to differ from her—for my observations while there only served to strengthen me in the conviction, that the fault rested not with THE REVOLUTION, but with scheming, cowardly politicians, who, glad to make use of any pretence, eagerly grasp at this to clear their skirts of all part and lot in the "Woman question." Among the true friends of woman I have never heard any cavilling about "democratic proclivities." Atchison claims to be republican—and very many told me that "if Miss Anthony had only let Geo. Francis Train alone, the women would have carried Atchison by an overwhelming majority." But after a year had elapsed, I went to that city, untended by Geo. Francis Train, or any other "mountebank"—went there quietly and peaceably, expecting to find sympathy and a cordial reception. What was my surprise, then, to find myself regarded as a suspicious individual—a disturber of public peace. Politicians, who a year before were most vehement in their demands for women, scarcely dared look at me sidewise. One in particular, who had boasted of his efforts in our cause, dodged me for several days, actually making himself ridiculous in his repeated attempts to escape me—until finally he was heard to say, that "he wished those Woman's Rights women would keep away from him—he did not want anything to do with them." A few called on me at the hotel, but hurried away as soon as possible lest some one should see them there. Only one man dared invite me to his house. This was the manner of my treatment in a republican town—by republican politicians who evidently considered me the worst infliction the town had suffered since the departure of Miss Susan B. Anthony. And all of this, simply because to favor Woman's Suffrage last fall was to strike a death-blow to political aspiration. Now, it is time that women were beginning to view this matter properly. We have reached a point where experience, at least, should have taught us something by which we may profit in the future—and the sooner we fling to the winds all idle dreams of republicanism or democratic favor, the sooner shall we learn to depend upon ourselves. We are respected only so far as we command respect—and until woman manifests an individuality and independence which is able to cut loose from all party despotism, she need not expect much from those whom centuries have recognized as arbiters.

We have no right longer to consult the pleasure of either party. Our object is, or should be—to maintain principle—and on such a platform we shall win friends daily. The good and true will all be with us sooner or later—but to descend from this lofty standard, to flatter the vanity of corrupt politicians, would not only weaken our present influence, but render us fit subjects of well-merited contempt.

Let us "dare to do right" and brave the consequences. We are not democratic—we are not republican—we simply demand justice to humanity.

St. Louis, Jan. 26, 1869.

EXPANSION OF ICE.

THE *Scientific American* correspondent (of November 25th, 1868, and page 339) is evidently cornered by another correspondent of the same paper. It is to be hoped that the November correspondent has not undertaken exploring the Arctic region unprovided. He showed some ability in getting into the icebergs, now let him show the same ability how to get out of them. Had he given credit where credit was due, then woman, like Pocahontas, would have come to his rescue and warded off the blows; as it is, he will, without doubt, extricate himself and come out accompanied with Sir John Franklin's remains. He has probably forgotten the summer of 1867, while in Rochester, N. Y., of reading (in the presence of witnesses) an article aloud on that subject written by a woman, and published in the *Rochester Evening Express*, May 5th, 1866.

If he wishes the particulars of the case and names of witnesses present to aid his memory, he can have them by simply stating the fact, that he does not remember said circumstances. He manifested discretion in sending his communication to a journal so strictly scientific,

that no woman's name was ever seen its columns, except used conspicuously by man to aid the sale of some sewing-machine. His article is suggestive of the boy, who, unable to solve his problems, copied the answers wrought by another pupil, without copying the process through which the answers were obtained. The reasoning which lead me to the result that (electricity) was the agent which expanded the ice, was on discovering the bubbles supposed to be air were water with all its parts; he accepts the result, without the process through which it was obtained, and gives it as his own "hoping it may lead to further investigation." Again, my view, that the bubbles is expanded water, has been verified by an eminent chemist.

The points gained by this process of reasoning are as follows:

First, The bubbles supposed to be air are water with all its parts. Second, The cause of its being lighter than water is, portions of it has passed out in an expanded form. Third, The agent that caused it was excited electricity. Fourth, Cause of excitement is condensation and friction. Fifth, Cause of report is cold air rushing into the voids and taking the place of all the steam. Sixth, This theory explains the cause of ice being thrown into the variety of shapes that it is. Seventh, It explains the cause of ice being crystalized water. Eighth, God's law harmonizes.

The only reason given previously for all this is, that God, in His goodness, has permitted his law to conflict for man's benefit.

Mrs. GEORGE HENIOT.

Geneva, N. Y.

STAGE FEVER.

STAGE FEVER is more prevalent and more dangerous than it is generally supposed to be, and although facetiously so called, is, nevertheless, a disease; because a preference for the histrionic profession is never characterized by the practical reasoning and deliberate choice that governs a decision for other professions, but assumes rather a form of mild madness, whereby the mental condition designated by the word rational, seems to be entirely perverted.

It is indigenous to the green youth of both sexes, and is remittent and irregular in its attacks; the more violent ones occurring usually while the patient is witnessing a theatrical performance.

The first symptom is an almost uncontrollable impulse to clear, at a single bound, the space which separates the real from the unreal, take part in the work and show the shabby players what genius can do. A longing to show the world how the names of Rachel, Siddons, Edmund Kean and the elder Booth could all be made to "pale their ineffectual fires" were it not for the stubbornness and stupidity of those old fogies, called Papa, and Mamma.

Sometimes this disease fastens itself upon persons "old enough to know better," and is injurious in proportion to age; bearing more heavily, like measles, on those advanced in years, and leaving the unmistakable marks of its presence which no coming developments can obliterate. Any person, however, with a temperament wherein vanity, imagination and romance predominate, may contract the disease by close study and comprehension of Shakspeare without ever having seen a single representation. For, added to all the other wonders of his unparalleled work, Shakspeare, whether intentionally or not, infused an undefinable spirit into his words which would insure him devotees for all time, without the aid of scenic art and accessories of dress essential to plays of later date. In other words, the reading of Shakspeare suggests and creates a desire for the representation; whereas the chief charm of other plays, with few exceptions, if any, consists in the representation.

But the instances are rare when a desire for the histrionic profession is imparted by reading only, and when they do occur there is some reason for believing that capacity exists in a greater or less degree.

No profession or occupation extant presents so alluring a perspective as mimic life on the stage, and none so disenchanting when nearly seen.

Usually those persons least fitted for it, either by nature or education, are the ones most eager to adopt it; and the reasons are easily defined.

First, ignorance of all the requirements necessary to the successful presentation of a play; secondly, lack of self-knowledge and discrimination which lead persons into the common error of mistaking aspiration for ability, and taste for talent.

But a severe self-examination upon those very points frequently fails to enlighten the most intelligent aspirants or to convince them of their delusion; because

of the subtle interposing argument that there must be ability, else, why the aspiration?

And here the test of actual trial is the only means left of deciding the question; in fact, the only effectual remedy, if we except time, is for all victims of stage mania to receive treatment behind the scenes.

The most acute form of this disease, the symptom of which is unconquerable willfulness, yields readily to the nauseating process, and the maddest patient of them all will ever after sit quietly through a performance without feeling the slightest indication of the old impulse.

There is a deplorable fact, however, inseparable from this mode of cure which causes me to deprecate its application where any other means are possible, and impels me to write as plainly and truthfully on the subject as my knowledge will permit, in the hope that those who have determined to adopt that mode of living, may find in my words, if they chance to read them, a check to wild impulses and a spirit of deliberation which will enable them to look upon the matter, in all its bearings, with the calmness necessary to any and all undertakings.

The fact is this: Generally it requires three or four years at least, to decide the competency or incompetency of the majority of candidates for this profession; and those the best years of their lives.

The decision is made by their gravitating to their level; and this level is found, more frequently than otherwise in very subordinate positions, far inferior to the original ideal. If the person or persons making the trial, have, by the act, made a return to their former life impossible, they are compelled to travel on through the weary round, all their efforts partially paralyzed by useless regrets, and still more useless longings for that which is beyond their reach.

This is the rule. The exceptions are about equally divided between the success anticipated, and the adoption of some other mode of life.

In the latter case the loss of valuable time and money (unless the person is wealthy) cannot fall in its damaging effects throughout all subsequent years, because the few benefits derived by the experiment bear no proportion to its injurious results.

The qualifications absolutely essential to success in this most arduous profession, are an excellent memory, great imitative and delineative powers, a flexible, deep and resonant voice, facility of facial expression, and a physique of nervous and muscular force, capable of sustaining a continuous tax, greater than that of the anvil or wash-tub.

Yet "the labor we delight in physics pain." All of the qualities mentioned may be improved by practice. But there is still another quality which is scarcely susceptible of cultivation and must inhere in the individual in equal force from first to last. It is a keenness of perception enabling those who possess it to comprehend and apply all the different shades of tone and accent by which the same words and construction of sentences are made to convey different meanings. Underlying and actuating all, however, there must be the spark of promethean fire, or the acting of either man or woman will prove a mere automatic performance, rather more distressing than pleasing. That which on the stage commands our admiration or compels our criticism is Art; but that which controls our sympathies, makes us laugh or cry, or holds us spell-bound, is Genius.

How many there are at the present day whom nature has endowed with this gift, I leave my readers to judge; and in determining the fact for themselves they will probably find conclusive proof of the statement I am about to make, namely, that a long apprenticeship to the business of the stage is as essential to success as that of painting or sculpture, and is more exacting than either. There is no actor or actress of any great excellence living, to my knowledge, who was not "to the manor born." Given the necessary qualifications and a good education, the study of elocution alone, without the actual practice of work, is time and money thrown away.

Mrs. Stanton's suggestions in *THE REVOLUTION* of January 14th are all excellent, save the "drill by the best tragedian and practice on his suggestions." What is most needed on the stage is individuality, and we will never have that so long as new beginners imitate their predecessors instead of interpreting the language and applying the action for themselves. The only reasonable course for those who wish to make playing a profession is to seek and obtain employment in some one of the best theatres in any position they may be able to obtain, and if their desires have not deceived them, they will eventually make their way to the eminence they covet.

Finally, if a girl or a woman (I say woman, because men never idealize as women do), eager for histrionic honors, can endure the laborious and intensely practical

rehearsals—bear the uncovering of the disgusting skeleton whose smiles and glitter lured her from the auditorium to the green-room—successfully combat the maliciousness of envy which is an evergreen of uncommon luxuriance here—retain her self-possession throughout the entire first appearance—finds her ambition and hopefulness undimmed by the ghostly echoes and funeral emptiness of the vast space after the footlights are out—feel indifferent to the cold reception of an unappreciative audience, the comments on her "fine points" by men whose very breath is pollution, and the criticisms of the critics who never read Shakespeare, or of such critics as Pope describes—she may safely conclude that her sensibilities are elastic enough to, at least, enable her to perform the mechanical part of the profession successfully.

S. F. N.

Editors of the Revolution:

WHEN I commenced business, in 1862, I noticed a controversy about what number of hours should constitute a day's labor; employers, having contracted by the day, wanted the day to be twelve hours, while the laborers wanted eight, there being a practical compromise on ten hours. As I did not want any such controversy in my shop, I hired by the hour, and everything went smoothly until there came a general strike among the machine shops, when a portion of my workmen, beginning to sympathize, requested that I should change the system from the hour to the day, and that the day should consist of eight hours.

After consultation with my superintendent, I declined to accede to the proposition to change from the hour to the day, but declared myself willing that the shop should be run eight or ten or eleven hours, as the workmen might prefer. They consulted together, and all voted for ten hours, there being about twenty-five in the shop at the time.

Thus ended what would probably have created trouble under the day system. My shop has always been run, even when strikes in other similar shops in the same city, lasted for weeks. "A word to the wise, etc."

Respectfully yours,
HENRY N. STONE.
Boston, Mass., Jan. 29, 1869.

VICTORIA WOODHULL.

From the New York World, Jan. 28.

THE COMING WOMAN.

In the *Star* newspaper of the 21st instant, published in Washington, I read an article commendatory in a high degree of Mrs. Victoria Woodhull, of this city; uttering the opinion that she was destined to act no inferior part in the coming conflicts and reforms in the country. I felt pleased to see this notice in a journal published at the capital of the nation; and while it was able and truthful so far as it went, it did not seem sufficiently full in detail, and I have thought the public would be interested in knowing more of this interesting woman; and having been honored with several interviews with her, I may be able to give some account of her which may not prove wholly uninteresting.

Personally Mrs. Woodhull has a more than ordinarily fine and commanding figure, above the medium height, though she does not strike one as being very tall. Her face, when at rest, does not impress the beholder at the first sight as being exquisitely beautiful so far as the chiselling of the features is concerned, but when some great thought stirs the beautiful soul within (the radiant cause and source of all real external beauty), then her spiritual eyes, "flashing like sun-lit gems," emit the most heavenly rhetoric, whose pure and I may well say sacred beams are enough to convert a soul to her heavenly mission; and then it is that both her face and form present a spectacle of bewildering loveliness such as Praxiteles might worship.

The subject of this sketch was born in 1840. Suffice it to say, she has the experience of both wife and mother, as well as that of a most devoted worker in the interests of suffering humanity as regards both the body and the soul. From her childhood, her parents tell me, the little Victoria gave evidence of genius as well as beauty of person, and as she grew older her mind rapidly developed into fine proportions, combining a singular masculine grasp, with the most gentle and womanly attractions. This rare juxtaposition of opposite qualities is, to my own mind, the charm and marvel of this noble woman's life. Now, she is conversing with engineers and others, and with the most perfect understanding, as to the best method of removing the obstructions to navigation at "Hell Gate," or of the practicability of "elevated railways and pneumatic dispatches." Anon, with the

most womanly tenderness, she listens to the sad story of some sick and unfortunate sufferer whose life is nearly quenched in night, and, gently as a careful and skilful nurse, she administers the healing antidote.

Mrs. Woodhull takes the most lively interest in all the genuine reforms of the day and entertains her own distinctive views. Upon the woman question, I deem her particularly sound. She believes in woman most completely, but she also believes in man just as thoroughly. She has been attending the National Female Suffrage Convention, but only partially agrees with the doings of that body.

I can fully agree with the writer in the Washington paper that this woman is to rise to a very conspicuous position. To cure the ills that afflict society by a new process, woman can do what man cannot; and when she shall employ her psychometric power, and in a scientific direction, as she is destined to before long, some of our learned great men may tremble for their laurels. While man is toiling the rugged steep, by slow and painful steps, with laboring breath and sweating brow, woman instantly flies to the summit, and wonders that man should be so "obtuse" and so slow.

ALPHA.

WOMAN AS SOLDIER.

THE National Women, in Convention assembled, give notice to the country that in claiming the ballot they do not overlook "the logical fact of its being accompanied by the right to be voted for." There is another logical fact which we fear they do overlook. It is that Suffrage has duties as well as privileges. We should like to hear of their accepting the logical fact that they ought not to demand the one and shirk the other.—*N. Y. Tribune*, Jan. 22d.

"Duties as well as privileges." I presume that shouldering the musket is one of the "duties" that the editor of the New York *Tribune* thinks women would be inclined to "shirk." I should like to know his reasons for not shouldering his during the late war. He certainly did not, and yet I have never heard of his resigning his right to the ballot in consequence; he still claims that "privilege" while shirking the aforesaid "duty." His excuse would probably be that he acted conscientiously, deeming in his case "the pen mightier than the sword," his moral influence greater than his physical prowess.

I know a mother who sent two sons forth, her only children, to die for liberty, who gave freely of her "widow's mite," as well as her time and strength, who now sits by a lonely hearth, having no voice in the affairs of a nation her children died to save, that "privilege" being denied her because, forsooth, the musket did not happen to rest on her own shoulder; and the "logical" editor of the New York *Tribune*, while using his own ballot, generously extends the "privilege to the arch traitors whose moral influence was used in stabbing the heart of the nation, and physical strength in shooting its sons—clearly showing that he deems the influence of such men of more importance to the nation than the voices of its loyal women. If that is the result of manly reasoning, I thank God that he gave me a mind too weak to perceive the philosophy of it.

C.

INFANTICIDE IN CANADA.—The Toronto *Globe* has a fearful account of a mother who has drugged herself two months to destroy her unwished for offspring, the result being the death of child and mother both. The *Globe* adds:

The jury have hushed up the matter in a way not very creditable, and the Peterboro *Examiner* comes out very strongly in condemnation of it; says that a dozen women in Mrs. Stinson's neighborhood are known to have been using such drugs for a like purpose, and that professedly Christian ladies instruct their younger sisters in the secret of destroying their own progeny. Bestialism has been mostly confined to the other side of the lines; but, from all accounts, it is getting sadly common in Canada.

LETTER FROM GEO. FRANCIS TRAIN'S
MAIL BAGS.

THE CULMINATING AMERICAN.—WHY SHOULD
YOUNG FOLKS BE SEEN AND NOT HEARD?—
THE LIFTING CURE.

HOME, February, 1869.

DEAR REVOLUTION: Only a step from the
Four Courts Marshalsea to my home in the
Avenue. From a red brick bastille in Ireland to
a brown stone front in America. Am surprised
to get your note asking for a letter for THE RE-
VOLUTION. Do you wish to raise more antagon-
ism? Are you not satisfied with having the pro-
ceeds of my lectures? Moving from city to city,
if I write at all it will be only to give you letters
from my mail bag. When they are particularly
private I shall withhold the names—but the
thoughts of people who don't expect to get into
print are sometimes full of interest.

THE REVOLUTION AND THE LIFTING CURE.

There is no doubt of it—THE REVOLUTION
has been lifting our citizenship into respecta-
bility.

BUTLER'S LIFTING CURE, 830 Broadway, N. Y.,
January 19, 1869.

GEORGE FRANCIS TRAIN, Esq.—Dear Sir: Some of your
friends, among them Mr. C. C. Waite of the Brevoort
House, and Mr. Parker Pillsbury of THE REVOLUTION,
have been desirous of introducing our latest "Young
American" institution to you. I am a subscriber to
THE REVOLUTION, and have been much interested in your
discussion of hygienic and health topics, in your letters
from Ireland. With them, in the main, we fully agree,
and feel that you are working in harmony with us. You
are, I believe, an ardent advocate of the Turkish Baths.
While admitting their efficiency in many cases, we have
here a genuine product of America, not borrowed from
Old Europe or the East, more effective, we believe, in
the treatment of disease or the preservation of health.

My much valued friend, Mr. Pillsbury, said he would
call your attention to our Lifting Cure, but I believe he
is now absent from the city. But the best way is to call
and see for yourself. Hoping you will find time to do so,

I am yours, sincerely, LEWIS G. JAMES.

THE WOMEN MUST SUPPLY THE WORLD WITH
PROPHETS AND VOTE THROUGH THEIR SONS.

FIFTH AVENUE, N. Y., Jan. 3d, 1869.

GEORGE FRANCIS TRAIN, Esq.: Your message received.
Attended your lecture at the Cooper. If you will check
that Train at some station, I'll call in perhaps at Mad-
ison Avenue, and if we can agree on the fare I'll get on.
I'll catch you if I can, though I am wandering between
Cuba, the moon, Syracuse, only sometimes put up at ***
Liberty street. I'm roofing buildings with my patent,
and diving into the mysteries of Geology, Chemistry and
Astronomy. You fighting devils may destroy Babylon if
you choose. Who cares? I'll say hurra, hurra, God
bless Auld Ireland. Respectfully, H. C. C.

I'm reading your satire. Susan B., Anna D., Lucy S.,
and those other ladies, better supply the world with
prophets, and let the men lecture.

You may knock Babylon into a cocked hat, but you
can't make women vote, only through their sons after
twenty-one years. So I prophesy. H. C. C.

The old, old story. Voting through their
sons. Women are prophets. And they will
vote for President in 1872. The times are
changing.

MY LECTURES OVER THE COUNTRY.

This is my stock lecture for the benefit of
woman. Subject selected from Mr. Garrison's
letter to Miss Anthony.

The Great "Eccentric," "Incoherent," and "Ramb-
ling" Lecture of a "Lunatic," a "Charlatan," a
"Mountebank," and an "Ass."

When the orator will play his usual role of the
American "Demagogue," as an adopted citizen of the
Irish Republic.

"Gas" turned on at the usual hour.

This draws the fire. While my H. G. Epi-
gram wipes out all the name-callers. Never
hesitate to publish all the hard things they say

of me. If I cannot stand polishing I must be
composed of bad metal.

THE FIVE CENTERS AND THE PENNY PAPERS.

THE REVOLUTION allows both sides to talk,
and has not yet been subsidized by the whiskey
ring. There is one independent journal in
America that cannot be bought and sold, and
the first letter of its name is THE REVOLUTION.

A REVOLUTION AMONG THE SCHOLARS.

Why not let the little folks talk? Let us
break the rod and spare the child. Let them be
heard as well as seen. To elevate the citizen-
ship we must commence down at the bottom.

SHOULD YOUNG FOLKS BE SEEN AND NOT HEARD.—
FROM AN EIGHT YEAR OLD.

YONKERS, Jan. 1, 1869.

DEAR PAPA: I received a letter from cousin and Susie
night before last, and one from darling Mima last
night and also got the tickets, but I do not understand
what she means by sending them to us. Tell cousin
Mary I didn't carry any scissors up to school with
me, so she need no longer think I took them with
me. Dear papa, I do not care what you get me for my
birthday, but please get me a pair of club-skates, for I am in
need of a pair. We have been skating four or five times
since we have been back, and I had a very nice time,
only my skates are as troublesome as usual. Georgie's
and my sleighs are the fastest in the school, Georgie's
first and mine next. Good bye. Give my love to all at
home, also, remember me to Luke and the servants.
Tell darling Mamma I will write her next Saturday. Good
bye. I still remain your affectionate son, ELSEY.

WHAT SHALL WE DO WITH THE CULMINATING
AMERICAN?—TROTTING OUT THE YOUNG ONES.
—FROM A TEN-YEAR OLD.

YONKERS, Jan 1, 1869.

DEAR PAPA: Elsey received your kind letter last night,
and also the tickets. Have you been taking any more
Turkish baths? Please don't publish this letter in THE
REVOLUTION, because it is not nice enough to be put in
that paper. Please send me four or five of your auto-
graphs, because some of the boys want them. I am
very well; also Elsey. We have been skating four or five
times, and we have had a splendid time. I am so glad
that you are home out of that old bastille jail. Just
think of being in jail nine months. Give my best love
to all. Tell cousin Mary to put us up some figs and
crackers, and send them to us in a box, and also tell her
that we did not take her scissors with us.

Dear Papa, I am your loving son, GEORGE.

What a mistake it has been to keep these little
fellows always in the background! Why not
let them see their names in a paper. It gives
them an electric shock, and everybody will per-
secute them thereafter.

Here is a letter from Illinois. Even the
Radicals begin to think I am not as black as
they used to paint me.

WHAT THE RADICALS SAY OUT WEST.—LETTER
FROM THE BIG INDIAN OF THE GREAT EDITO-
RIAL EXCURSION.

JACKSONVILLE, Ill., Jan. 19th, 1869.

GEORGE FRANCIS TRAIN, Esq.—Dear Mr. Train: In
directing this scroll to you, I can scarcely hope that it
will reach your hands. Almost as well might I attempt
to catch a sunbeam as to find you in one place long
enough for a letter to go from here to New York. It will
not astonish me, about the time I should have an answer
to this, to hear of you in San Francisco, on your way to
Asia, or lecturing the snob nobility of Europe. But I
need not attempt to write you a letter, I have too much
to say. I am not, as you once said of Grant, able to tell
all I know in five minutes! I want to see you and
have a long chat, and the only way I can plan to accom-
plish it is for you to come this way and deliver one of
your lectures. I will fill our largest hall with 2,000 ap-
preciative listeners, who know when and how to ap-
plaud a man of your epigrammatic wit. Then you could
stay over night with me, and, if thought advisable, we
could sleep together. I have received many papers from
you, for which many thanks. A copy of the Sun just re-
ceived marked by you, gives me 138½ Madison Avenue as
your present locality, and so I write and direct accord-
ingly. I am now publishing three papers, and doing a
good business.

Please write and let me know when you can and will
be this way, on what terms you will lecture, and how
long you will stay. Our people are very anxious to see
and hear you, and I am greatly impatient to clasp that
open, generous, genial hand of yours.

Remember me kindly to Mrs. Train, your sweet daugh-
ter, and Dr. Durant.

Excuse this hasty letter, and please let me hear from
you. Respectfully, etc., G. P. SMITH.

SUB-HEADINGS.

Manchester would look better with sub-head-
ings. Articles must be short, sharp and sur-
prising to strike fire. Glad you notify corres-
pondents to "Boil it down." THE REVOLUTION
has more power to do good than any journal in
America. It represents more ideas, more mor-
ality, more thought, more virtue than all the
religious papers. Its editors have no weak
points to attack on the score of morals, and
no poisoned quack advertisements have ever
polluted its columns. I am glad you speak
so kindly of all the other journals launched
in the interests of woman. The more the
merrier. Let the good work go on. One
hundred thousand REVOLUTIONS will talk to the
hearts of one million of readers.

GEO. FRANCIS TRAIN.

JOHN STUART MILL AND THE
RUSSIAN WOMEN.

EVERYTHING relating to women from Mr.
Mill is read with interest, as will be the following
letter:

MESDAMES: I have learned with pleasure, mingled
with admiration, that there are found in Russia, women
sufficiently enlightened and courageous to demand for
their sex a participation in the various branches of
higher historical, philological and scientific education,
including the practical art of medicine, and to gain for
this cause important support from the scientific world.
That is what the most enlightened persons are asking,
without having yet attained it, in the other countries of
Europe. Thanks to you, Madames, Russia is perhaps
about to surpass them in speed; it would be a proof that
civilization relatively recent, sometimes accepts before
the older civilizations great ideas of amelioration. The
equal advent of both sexes to intellectual culture is im-
portant not only to women, which is assuredly a suffi-
cient recommendation, but also to universal civilization.
I am profoundly convinced that the moral and intellec-
tual progress of the male sex runs a great risk of stop-
ping, if not of receding, as long as that of the women
remains behind, and that, not only because nothing can
replace the mother for the education of children, but
also, because the influence upon man himself of the
character and ideas of the companion of his life cannot
be insignificant; woman must either push him forward
or hold him back. I applaud with all my heart your
efforts and those of the enlightened men who support
them, and I reckon upon the perseverance of which you
have already shown proof, as a guarantee that you will
not become discouraged, and that you will assert by
every means the justice of your cause, which, in an en-
lightened age, bids fair to meet in a short time an as-
sured success.

Pray receive, Mesdames, the sincere expression of my
high esteem and lively sympathy.

Avignon, Dec. 18, 1868.

J. STUART MILL.

FIRST WOMAN DOCTOR IN RUSSIA.—The Medico-Chir-
urgical Academy at St. Petersburg conferred, at its an-
nual conference a week or two ago, the degree of M.D.
upon Mme. Kaschewarow, the first female candidate
for this honor who had presented herself before them.
When her name was mentioned by the dean it was re-
ceived with an immense storm of applause, which lasted
for several minutes. The ceremony of investing her
with the insignia of her dignity being over, her fellow-
students and new colleagues lifted her upon a chair and
carried her with triumphant shouts through the hall.

THE HON. Mr. Nelson has introduced in the Senate of
Tennessee a bill to bestow upon women the elective
franchise. The bill was referred to the Judiciary Com-
mittee.

The Revolution.

ELIZABETH CADY STANTON, } Editors.
PARKER PILLSBURY, }

SUSAN B. ANTHONY, Proprietor.

NEW YORK, FEBRUARY 4, 1869.

TO SUBSCRIBERS.—HOW TO SEND MONEY.—For large sums, checks on New York banks or bankers, made payable to the order of Susan B. Anthony.

POST-OFFICE MONEY ORDERS
may be obtained at nearly every county seat, in all the cities, and in many of the large towns. We consider them perfectly safe, and the best means of remitting fifty dollars or less, as thousands have been sent to us without any loss.

REGISTERED LETTERS,
under the new system, which went into effect June 1st, are a very safe means of sending small sums of money where P. O. Money Orders cannot be easily obtained. Observe, the Registry fee, as well as postage, must be paid in stamps at the office where the letter is mailed, or it will be liable to be sent to the Dead Letter Office. Buy and affix the stamp both for postage and registry, put in the money and seal the letter in the presence of the postmaster, and take his receipt for it. Letters sent in this way to us are at our risk.

BOIL IT DOWN.—No article over two columns will, hereafter, be admitted in THE REVOLUTION.
S. B. A.

WOMEN AND BLACK MEN.

THE proposed Amendment for "manhood suffrage" not only rouses woman's prejudices against the negro, but on the other hand his contempt and hostility towards her as an equal. In the heat of debate in the late "Woman's National Suffrage Convention" at Washington, Mr. Downing, a colored man (with such a woman as Lucretia Mott in the chair), distinctly said that in his opinion Nature intended that "the male should dominate over the female everywhere." Young Dr. Purvis also remarked that woman was the black man's worst enemy. And as this is the feeling among the majority of all colored men, we would ask the women of the nation if they think the enfranchisement of Africans, Chinese, and all the ignorant foreigners the moment they touch our shores, will tend to liberalize legislation for woman?

Black men have been citizens in the District of Columbia two years. Have they made any move for the enfranchisement of woman there? Nay, nay, they are at this moment more hostile to woman than any class of men in the country.

Just as the democratic cry of a "white man's government" created the antagonism between the Irishman and the negro, which culminated in the New York riots of '63, so the republican cry of "manhood suffrage" creates an antagonism between black men and all women, that will culminate in fearful outrages on womanhood, especially in the southern states. While we fully appreciate the philosophy that every extension of rights prepares the way for greater freedom to new classes and hastens the day for liberty to all, we, at the same time, see that the immediate effect of class enfranchisement results in greater tyranny and abuse of those who have no voice in the government.

Had Irishmen been disfranchised in this country, they would have made common cause with the negro in fighting for his rights; but when exalted above him, they proved his worst enemies. The negro will be the victim, for a gen-

eration to come, of the prejudice engendered by making this a white man's government. While the enfranchisement of each new class of white men was a step towards his ultimate freedom, it increased his degradation in the transition period and he touched the depths of human misery when all men but the negro were crowned with citizenship.

Just so with woman, while the enfranchisement of all men hastens the day for justice to her, it makes her degradation more complete in the transition period. It is to escape the added tyranny, persecutions, insults, horrors, that will surely be visited upon woman, in the establishment of an aristocracy of sex in this republic, that we raise our indignant protest against this wholesale desecration of woman in the pending amendment, and earnestly pray the rulers of this nation to consider the degradation of disfranchisement. Our republican leaders see that it is a protection and defence for the black man, giving him new dignity, self-respect, and making his rights more sacred in the eyes of his enemies.

It is mockery to tell woman she is excluded from all political privileges on the ground of respect; because the laws and constitutions for her, in common with all disfranchised classes, harmonize with the degradation of the position.

E. C. S.

MRS. STANTON BEFORE THE DISTRICT COMMITTEE.

THE Woman's National Suffrage Association held in Washington, Jan. 18th, appointed Mrs. Stanton to write an appeal to the District Committee soon to report on the question of Suffrage. The following was presented:

TO THE CONGRESSIONAL COMMITTEE OF THE DISTRICT OF COLUMBIA.

HONORABLE GENTLEMEN: As the Franchise bill is now under consideration, I would urge your committee to so amend it as to secure the right of suffrage to all the women of the District, and thus establish in the capital of the nation the first genuine republic the world has ever known. It would be a work of supererogation to warn you against the puerile proposition to disfranchise all the people of the District, by placing their municipal affairs under the direct control of Congress, for such retrogressive legislation is beneath the consideration of your honorable committee, and would never be tolerated by the American people. The tide of public opinion is setting to-day in the opposite direction; in all governments we see a steadily increasing tendency towards individual responsibilities—to the election of rulers by a direct voice of the people.

In this general awakening, woman too has been galvanized into a sense not only of her own rights as a human being, but her duties as a citizen under government.

It is especially fitting that the grand experiment of equality should be first tried in the District of Columbia, where such able debates of freedom have been heard during the last century; where slavery was first abolished by an act of Congress; and where the black man was first recognized as a citizen of the United States.

But in removing all political disabilities from the male citizens of the District, you have established, for the first time in the history of nations, a government based on the aristocracy of sex; an aristocracy of all kinds the

odious and unnatural, invading, as it does, our homes; desecrating our family altars; dividing those whom God has joined together; exalting the son above the mother who bore him, and subjugating, everywhere, moral power to brute force. While every type and shade of manhood is rejoicing to-day in all the rights, privileges and immunities of citizens in the District, its noblest matrons are still living under the statute laws of a dark and barbarous age, running back to the old common law of England centuries ago, having no parallel in our day, but in the slave codes of the southern states. Here a married woman has no right to the property she inherits, to the wages she earns, or to the children of her love, and from laws like these she has no appeal; no advocate in the courts of justice; no representative in the councils of the nation.

Such is the result of class legislation, clearly proving that man has ever made laws for his own mother and sister, wife and daughter, with as little justice and generosity as he has from time to time, for different orders of his own sex. Suffering, as woman does, under the wrongs of Saxon men, you have added insult to injury by exalting another race above her head: slaves, ignorant, degraded, depraved, but yesterday crouching at your feet, outside the pale of political consideration, are to-day, by your edicts, made her rulers, judges, jurors and lawgivers!

Thus here in the District you have consummated this invidious policy of the nation, which has been enfranchising all classes and races of men from the effete civilizations of the old world, and placing outside barbarians in their political status, above your Pilgrim mothers, who have stood by your side from the beginning, sharing alike your dangers and triumphs in the great struggle on this continent for free institutions.

We urge you, therefore, to report favorably on Senator Wilson's amendment, because woman not only needs the ballot for her protection, but the nation needs her voice in legislation for the safety and stability of our institutions.

We simply ask you to apply your theory of government, your declaration of rights, the principles enunciated by the great republican party, the far-seeing wisdom with which step by step you have secured all men in their inalienable rights, to our case, and you will see that logic, justice, common sense, and constitutional law are all alike on our side of the question.

We need not detain you to rehearse the fundamental principles of our government; your own interpretation of the constitution, or the right of Congress to regulate suffrage in the District, for all this has been argued before the nation and sealed by your own acts. We need not stop to prove suffrage a natural right, for that, too, has been ably and exhaustingly argued in the Senate of the United States, and so thoroughly discussed, for the last thirty years, in all the assemblies of the people, that but few minds are so clouded to-day as to claim that it is a mere gift of society, a political right to be given or withheld at the pleasure of our self-constituted rulers.

With the argument all our side, the only question that remains is, does woman herself demand the right of suffrage at this hour?

If, honorable gentlemen, you will look abroad, and note the general uprising of women everywhere, in foreign nations as well as our own, you will realize that our demand is the great onward step of the century and not, as some

claim, the idiosyncrasy of a few unbalanced minds.

Fathers, husbands, brothers, sons, know as little of the real feeling among the women of their households as did the proud southron of the slaves on his plantation. Woman fears man's ridicule more than the slave did the master's lash. Yes! woman waits to-day but for man's approval, to manifest the intense enthusiasm she feels in the no distant future, when she, too, shall be crowned sovereign of this great republic, where all are of the blood royal—all heirs apparent to the throne.

TURKISH BATHS.

To Faith, Hope and Charity, as the three Graces of religion, should be added Cleanliness. Charity might still be the greatest, but cleanliness could hardly be least. An old regime puts cleanliness next to godliness. This being accepted, the Turkish bath would lift the crescent almost to a level with the cross. In some of the ancient monasteries, filth and vermin were reckoned meritorious in the highest degree, as signs of inward humility and self-abasement. Even Thomas a Becket was proudly represented by his foul linen, swarming with loathsome life, as supremely worthy of canonization. Mahomet, on the other hand, enjoined continual ablutions, baths and baptisms. The Turkish Bath is one result. It is excess of a religious ceremonial; at first indulged in only as a luxury, but at length discovered to be one of the best remedial agencies ever known. Reaching, indeed, to many of the mental, as well as material, ills incident to human existence; answering affirmatively the earnest enquiry of Dr. Young—Canst thou minister to a mind diseased?

An angel, so we read, presided over the Bethesda Baths, and wondrous cures were there wrought. Another Angell has opened a healing Institution in this city at 61 Lexington Avenue, corner of East 25th street, which is rapidly coming into favorable notice and liberal patronage; being already the constant resort of many of the most fashionable and wealthy citizens of New York and vicinity, both men and women; by some as a luxury, and others as a cure for disease. Dr. E. C. Angell is well known as a medical practitioner; but now believes he has discovered the true secret of treating disease, as well as of preventing it, by a process that is in itself a luxury and delight; as really so, as are temperate eating and drinking to secure the same results. Indeed, like eating and drinking, it might be indulged in to injurious excess, on account of the pleasure attending it. Among the rich and voluptuous Turks, undoubtedly this is true.

For, as a luxury, neither Newport Surf nor Saratoga Springs can compare with it. And why the wealthy and fashionable devotees of pleasure, of both sexes, do not substitute it for them as a winter indulgence, is only because they do not know their worth or power in that direction.

To promote simple cleanliness, there is nothing in heaven, or earth, or in the waters under the earth, to exceed it. Bathing of every kind is most shamefully neglected by our American christendom. An eminent medical practitioner of the Allopathic school told me, his skin had not been wet above his knees and elbows, for twenty years! And he abjured bathing as an abomination; even immersion as a mode of baptism. And there are myriads like him.

But "what worship," asks Carlyle, "is there not in mere washing? Perhaps one of the most moral things a man in common cases has in his power to do. Strip thyself, go into the bath, or were it even into the limpid pool, or running brook, and there wash and be clean. Thou wilt step out again a purer and a better man. And this consciousness of perfect outer pureness, that to thy skin there now adheres no foreign speck of imperfection, *how it radiates in on thee, with cunning symbolic influences to thy very soul!* Thou hast an increase of tendency towards all good things. The oldest Eastern sages with joy and holy gratitude felt it so; and that it was the Maker's gift and will. Whose else is it? It remains a religious duty, from oldest times. To the dingy, fuliginous operative, emerging from his soot mill, what is the first duty to be prescribed? That he clean the skin of him. Can he *pray* by any prescribed method? One knows not, certainly. But with soap and a sufficiency of water, he can wash. Even the dull English feel this. Indeed, they have a saying, that 'cleanliness is near akin to godliness.' Yet never in any country were operatives, men and women and children, worse washed, in person, or raiment, and in a climate too drenched with softest cloud-water, were there such scarcity of baths."

But England is not worse furnished than America. Many of the Oriental nations, ancient and modern, are a reproach to both. The ruins of the Roman baths are the wonder and admiration of all travellers, but no modern nation has yet the wit and wisdom to reproduce them. Even the whole art of building dwelling houses is yet to be restored to the world, or learned anew. There is not a good dwelling-house on earth, as coming ages will most abundantly show.

As a luxury, too, the Turkish bath is above all present conception. I do not like to speak of it as such, for the reason that now it is beyond the reach of the million. Not only of Carlyle's "dingy, fuliginous operative," but of most of the sons and daughters of toil.

So it is at first with every good. A book was once so valuable a possession, that when it was sold it was conveyed by deed, solemnly signed, sealed and registered, with more pomp and circumstance attending, than is now required in conveying half an empire of western land to some Pacific Railroad, whose horse-leech cry is continually to the government, give, give! Of course, only the most affluent could then own even a few books; and large private libraries were unknown. But in due time, Caxton was born, the art of printing was discovered, and the tree of knowledge blossomed anew and scattered her wealth in profusion among the nations.

So in the world of travel. A hundred years ago, throughout Great Britain, only the rich few could travel on land or sea, and they by dismally constructed carts and carriages, tugged along by horses or humbler cattle, over dangerous highways at five, or at best ten miles an hour, or by clumsy built ships at half even that speed. But when Fulton begat the breed of iron horses, the millennium of locomotion dawned. Now their terrible snorting is heard over America and Europe; time and distance are trampled under their thundering feet; and in chariots that the Kings of Egypt, Tyre and Persia might envy, the poor as well as the rich are whirled like the winds over the oceans and across the continents. So shall it be with the Turkish bath. Dr. Angell has it well in hand. But it

is not yet available to the multitude. Their hour will, however, come. And what old written, mouldering manuscripts were to the magnificent and multitudinous volumes that now adorn so many private homes, everywhere, and what mule-team coaches and Dutch Emigrant shallops were to palace railroad cars and gorgeous ocean steamers, that shall the present Turkish bath become. And the poor as well as the rich shall flock to it in its new and more glorious dispensation, and be cleansed of impurity, healed of disease, and ravished with its delights.

P. P.

LUCY STONE AND THE NEGRO'S HOUR.

MRS. MARY F. DAVIS of New Jersey, complains of injustice done to Lucy Stone by one of our Washington correspondents, a member of Congress, who said she had "ruined Wilson and several others for any action this year, by saying that women must wait for the negro."

The defence is, that Mrs. Stone at several recent State Suffrage Conventions, and at the Boston New England Convention, maintained, "with all her old time enthusiasm, pathos and eloquence, that nothing could be paramount in importance, and nothing should be prior in time to the establishment of woman's right of suffrage." Nothing of which is doubted; and readers of THE REVOLUTION can witness with what fidelity all this was recorded to her praise in the reports of those conventions. But this is not to the purpose. Let her or let Senator Wilson deny the grave charge of our Washington correspondent, and then THE REVOLUTION will accept the refutation, or show on what other grounds besides his statement, it rests, and why faithfulness to the cause imperatively required that it should be made public. To divide the question now in favor of either party is to compromise it. To divide it is to deserve defeat, and to invite it. I will never ask the colored man to postpone his claims for woman, nor woman to postpone hers for the colored man, or any man. Both are alike needy, alike worthy. In the name of their equal humanity, in the name of eternal justice, I demand the right for both, and will take no denial.

P. P.

RELIGIOUS POWER OF WOMAN.

THE Revolution in Spain is likely to be heightened in intensity, or may be arrested by woman's influence. Limited to religion in her contemplations, outside of herself and household, she knows nothing of the necessity of political changes, or how they can be effected and the church not suffer thereby; or that they sometimes should and must be effected, whatever becomes of her favorite institution, as in France at the close of the last century, or in America in 1776; both of which events produced important ecclesiastical as well as civil and political overtures. Then the almost omnipotent power of the priesthood, as well in Protestant as in Catholic countries, is wielded largely, if not mostly, through woman. This is pre-eminently true at present in the Spanish convulsions. Three ladies of high rank have presented Marshal Serrano a petition, signed by 15,000 Spanish women, protesting against religious liberty and religious toleration. This document was drawn up in no measured terms; in fact, the Spanish ladies seem to have resolved to give the Provisional Government "a piece

of their mind." The men in power were upbraided for the impious and sacrilegious line of policy they have hitherto followed, were dared to persevere in such a course at their peril; and warned that they were bound to maintain the Roman Catholic faith in its integrity and purity.

MISS POTTER AT STEINWAY.

AN agreeable surprise was enjoyed on Monday evening at Steinway Hall, in Miss H. L. D. Potter's readings for the benefit of the Working Women's National Association. The selections were from Longfellow, Willic, Tennyson, Burns, Shakspeare, Saxe and others. The performance was admirable in several of the selections, and well received by a very large and appreciative audience. Miss Potter certainly has talent of an enviable order, and culture and practice would soon place her in the foremost rank of dramatic readers. Mrs. Siddons always declared she achieved her fame in small theatres; a suggestion worth the consideration of Miss Potter. In extent and power of variation of voice, she surely has few equals. The performances were varied with songs appropriate to the occasion, beautifully sung by Miss Johnston, accompanied by Miss Butler on the piano (kindly loaned by the Messrs. Steinway for the evening). Miss Johnston was loudly applauded, and called out two or three times between the first and second Parts of the readings. Miss Susan B. Anthony, president of the association, was present, and informed the audience that she was en route to Chicago to attend a grand Woman's Rights Convention of the northwest, which she thought she could manage better than readings from the poets.

REVERDY JOHNSON ON WOMAN.

OUR Minister to Great Britain sometimes speaks to the purpose, if not always. At a recent public dinner in Luton, Bedfordshire, he talked thus sensibly on woman:

My Lord, you were kind enough to speak favorably of what I said of my countrymen to-day; but I think you have fallen into a mistake in one particular. I understood your Lordship to say that you, in this country, had an advantage over us because a lady can be at the head of your State, and thank God she is. But don't delude yourself, my Lord, by supposing that we cannot have a lady to rule over us. I have read the Constitution of the United States more than once, and there is nothing in it that draws any distinction between the sexes in that particular. I know it has been said that occasionally we have had an old woman over us; but we have never yet tried the experiment of having a young and beautiful woman elected as our President. However, in this age of progress, when strong-minded women are abroad, who can tell what is going to happen? If it should happen, my Lord, that we elect a beautiful, charming, intellectual woman, don't delude yourself by the belief that we shall not cherish her as much as you cherish your beloved Queen. And don't believe either that our executive authority will not be administered with the same wisdom as that with which your Queen may exercise her authority.

REV. PHEBE A. HANAFORD, of Hingham, Mass., whose presence in the Universalist pulpit has given mortal offence to some of the antiquated male divinity that has long monopolized its sacred precincts, has received the unanimous vote of the Second Universalist Parish of Portland, Me., to become their settled pastor.

WOMAN'S ADVOCATE.—February is, if anything, an improvement on its preceding. Woman's hour has come.

WOMANLY INFLUENCE.

THE Boston Investigator is publishing a series of excellent articles on the Rights of Woman. Number five of the series contains the following:

We need not dwell upon the softening and civilizing influences of female society. It is the theme of the philosopher as well as the poet and lover. Mark the difference in the temper of the social and political intercourse of partisans. This is justly to be attributed to the presence and more direct influence of woman. Let her be allowed to act wherever man acts; let woman, with her gentleness, go wherever man, with his passions, goes, and will not the same results follow? Will not the savage be tamed in the forum as he has been in the saloon? The effect is certain, for it is founded upon the original principles of human nature. Deference for woman is an instinct of man, never wholly eradicated even in the most degraded. This is not more a tribute to her feebleness, than a reverence for Humanity in its purest manifestations. The paradise dreams of the youth are not always false. They are so often false, because woman is not what she should be, because society has not permitted her intellect to develop itself. They will come true, when woman becomes what she should be, what she was formed to be, what she one day will be.

We claim, then, for women, political rights, and would have her a politician, because we would rescue politics from the exclusive possession of knaves and jockeys; because we would have politics rescued from their degradation, and elevated to the rank of a moral science of social progress; because we would not have political discussion a theatre for the exhibition of fierce and malignant passions and party interests; but the calm investigation of right by men conscious of individual independence as the birthright of all, and each respecting that right in every other; and because we would have it understood, that the proper function of government is not the making of arbitrary laws, but the discovery and publication of the laws of Nature.

THE PRINTERS STRIKE.

From the New York Sun, Feb. 4th.

SUSAN B. ANTHONY IN REPLY TO MR. JOHN VINCENT.

J. VINCENT, Esq., Secretary National Labor Union.

SIR: You fail to see my motive in appealing to the Astor House meeting of employers for aid to establish "a training school for girls." It was to open the way for a thorough drill to the hundreds of poor girls to "fit them to earn equal wages with men everywhere," and not to undermine Typographical Union No. 6. I did not mean to give the impression that "Women, already good compositors, should work a cent less per thousand ems than men," and I rejoice most heartily that Typographical Union No. 6 stands so nobly by the Woman's Typographical Union No. 1, and demands admission for women to all the offices under its control; and I rejoice also that the Woman's Union No. 1 stands so nobly and generously by Union No. 6, in refusing to accept most advantageous offers to defeat its demands.

My advice to all the women compositors of the city is now, as it has been ever since last autumn, to join the Women's Union; for in "union alone" there is strength—in union alone there is protection.

Every woman should scorn to allow herself to be made a mere tool of, to undermine just prices of men workers; and to avoid this, "union" is necessary. Hence I say, girls, stand by each other, and by the men who stand by you.

Respectfully yours, SUSAN B. ANTHONY.
New York, Feb. 24, 1889.

THE LEAN AND THE FAT.

To the Editor of the Sun:

SIR: When the shoe pinches we are bound to hear it "squeak." Just so with Messrs. Gray & Green with regard to my article of the 2d inst. The plan proposed would compel Messrs. Gray & Green to discard many boys and apprentices, some of whom set type as fast as journeymen, who, with the girls (who he admits get "sick" when they get a "lean" take), get all the "fat" work in that office, thus the best part of the composition is done at two-thirds of the heretofore Union prices. Besides, it often occurs that the journeyman is kept waiting for copy or type for hours and days at a time. This is no individual wrong represented, but that which has been practiced upon hundreds.

JUSTICE.

One word to women who propose to learn

type-setting. It now looks as if the employers of the city would open their offices to the education of young women. If they should, it will of course do away with the necessity of the "Training School for Girls." The four things indispensable to a compositor, are quickness of movement, good spelling, correct punctuation, and brains enough to take in the idea of the article to be set up. Therefore, let no young women think of learning the trade until she is assured of these requisites. Without these first elements there will be nothing but hard work and small pay. Yes, and another thing, make up your mind to take the "lean" with the "fat," and be early and late at the case precisely as men are. If you allow yourselves to be "petted" you must content yourselves with half pay. I do not demand equal pay for any women save those who do equal work in value. Scorn to be "petted" by your employers; make them understand you are in their service AS WORKERS NOT AS WOMEN; and that you will ask and will accept nothing less nor more because of your sex.

S. B. A.

THE CHARITY BALL.

It was a success. All say so. Five hundred people! Two thousand dollars—all for the poor. Cost of dresses, say one million. Nett proceeds for the poor, one thousand. Like subscriptions, we commence with dollars and end with pennies. The question is, did charity cover a multitude of sins that night? Was there any hope there? Had anybody any faith? Was anything true? Those jewels, of course, were all genuine. That beautiful hair could not be false. That shawl was imported. Those diamonds were not borrowed. Truth is mighty. Do the chignons really represent the false state of New York society? What is the difference really between a Charity ball in New York and a bal masque in Paris? But let us throw no stones. The great expenditure, employed milliners, hair-dressers, cooks and servants.

This is the way the wheels turn round. Money once lasted three generations. Then two. Afterwards one. And now these gold millionaires of the ball are changed into paper bankrupts by a single pool in Wall street. These balls do good. The lady whose dress is not as elegant as her neighbor's feels so happy about it. That sister's jewels shone so dazzlingly—but there was no envy. Who says there is a whitened sepulchre in the dress circle? How dare any one intimate that this New York is worse than Paris with its gambling dens, its quack medicines and its universal Restellism? Did the charity ball cover a multitude of sins that night? PRACTICAL CHARITY.

WOMEN AND TEMPERANCE.—A large Temperance Convention was held last week in Trenton, New Jersey. The discussions were animated and able; but the following resolutions, after long and earnest consideration, were most inappropriately laid on the table:

Resolved, That the denial to woman of her political rights in this state has been disastrous to the temperance cause, and that the restoration of those rights would tend to hasten the success of prohibition by infusing into our state politics a large amount of virtue and honesty.

Resolved, That this convention would therefore hail with gladness the extension to woman of the right of suffrage of which she has been so long and unjustly de spoiled.

New Jersey is coming though, and will soon be a power for all such little mistakes as this.

WOMAN AT THE BURNS FESTIVALS.

At the hundred and tenth anniversary of the birth of Robert Burns, celebrated at the Metropolitan Hotel in this city, on the twenty-fifth of last month, ladies were, for the first time, admitted as guests. Rev. Dr. Chapin, in response to the toast "Woman," made an eloquent address from which we extract the following:

Am I disposed to deny any lawful claim which woman may make for a more extensive recognition of her rights, or a larger field for her power? No; I am not doing any such thing. Let woman do whatever her faculties can achieve—let her go wherever her instincts demand—if she truly follows her instincts, I am sure she will not go wrong. I am sure of this, also, that wherever man may lawfully go, woman may lawfully go. Wherever woman ought not to be, it is a shame for man, it is a shame for humanity to be. I merely insist upon this, that whatever woman may accomplish in the world with brain or hands, will draw its vital efficacy, its talismanic virtue, from the heart; and that her strength, in all these various shapes of action and of influence, in its root and essence, will be the strength of the affections. The hiding of woman's power must ever be in the terror and steadfastness of her love. And her most triumphant characteristic is love, culminating in its highest expression—that of self-sacrifice. A thoughtful writer has observed the contrast between the sexes even in their play. "The boy," he says, "gets together wooden horses and a troop of tin soldiers and works with them. The girl takes a doll and works for it." That is woman's great peculiarity—the work of self-sacrifice—working for others.

At the Burns Association Celebration in Brooklyn, Mr. Jas. A. Faulkner, Secretary of the Association, closed his response to a like toast, thus:

I believe, sir, that to the Burns Association of this district belongs the honor of first admitting ladies to its banquets, having proposed it at the first meeting, held many months ago, and that New York and other cities have followed in our laudable footsteps. And why should the ladies be excluded? I hold that man should not tread the path where woman may not accompany him. There is, you know, a sunny half to the earth, a rosy half to the peach, and a better half to man. Woman is that better, purer, lovelier half; she is the sunshine of our lives.

COST OF FUNERALS.

MUCH as it costs to live respectably, it is vastly more expensive to die and get a "christian burial!" The *World* has been hunting up the figures, thereby really increasing the terrors of the King of Terrors. "The poorest funeral costs one hundred dollars, and a moderately decent one, five hundred dollars!" The supposed silver ornaments of a coffin or casket, bought at extravagant prices, the *World* says, are often only *block tin*; and yet "undertakers think nothing of charging from five hundred to one thousand dollars for a decent funeral." The *World* closes a very long article thus:

As things stand at present it is more difficult to die than to live, which is certainly a paradox and an unnatural fact that should be remedied by some legislation or other means.

SCHOOL TEACHERS IN MAINE.—The Superintendent's Report for 1868, says:

Schools under female instruction are superior to those taught by males. Women often have more tact in governing, and are more conscientious in the discharge of their duties than men. The number of male teachers in the Winter schools is diminishing, being always exceeded by the number of female teachers. The great body of our teachers will eventually consist of females. The inequality existing between the wages of male and female teachers is unjust, and should no longer continue. The average monthly wages of male teachers in Maine, are \$29.50; females, \$11.76. This is lower than the average in twelve states given.

A FRENCH HESTER VAUGHAN.

A REMARKABLE CASE of infanticide and trial therefor, comes from France. The *Chicago Times* thus condenses the account, and comments upon it.

In 1867, a young girl named Josephine Theophile Errard, the daughter of a farmer, entered the service of a man and wife named Remy, who were the manufacturers of embroidery. The parents were not long in discovering that Remy was a dangerous man to have charge of a girl only sixteen years of age; but upon attempting to remove her, Remy protested so indignantly that the parents renounced their intention.

The next year, reports of criminal conduct, involving Josephine and Remy, became current. The mother of the girl heard the rumor, and endeavored vainly to induce her daughter to leave the service of Remy. She pretended that the rumors were untrue, and asserted that she would remain with him in order to prove the falsity of the charges.

Finally, there began to occur a certain change in her form that left no longer room for doubt that she had been guilty of criminal intercourse. The next September there took place a sudden diminution in her *grossesse*, upon the strength of which she was arrested upon the charge of having made away with the fruit of her criminal intimacy. At first she denied the charge, but, after a little, she made a full confession. Following the advice of Remy, at the time of her accouchement she wound a strip of cloth very tightly across the chest of the infant, by which death was speedily produced. Remy afterward carried the baby away and had it interred. This is the substance of a case that has excited as much attention in France as does the case of Hester Vaughan in this country.

It is worthy of note, in this French case, that the young woman was arrested upon grounds which, in this country, would constitute no case for judicial action. It is worthy of note that the jury acquitted the woman, and that it sentenced Remy to ten years' imprisonment with hard labor. These two points may be of use in aiding the solution of how to deal with the prevalent and growing crime of infanticide. They indicate a method in which a closer watch is kept upon those who may be suspected; and in which the punishment falls not upon the victim, but upon her seducer. We have no doubt that were greater vigilance exercised for the detection of this crime, and were the seducer made a correspondent in the accusation, or made the principal sufferer in the penalty which the law should provide, there would at once, begin an era which would be marked by a vast decrease in the frequent crime, and one of the most frightful of the age. Messrs. Bovee, Greeley, and others who are laboring for the amelioration of the condition of murderers, might, with great propriety and greater benevolence, employ this specimen of French justice as the groundwork upon which to base some philanthropic effort, having for its object the decrease of the suffering, by violent death, of thousands of new born infants.

TABLES TURNED.—The *Liberal Christian* says, Dr. Thomson thinks that if women insist upon voting they will lose the social consideration they now enjoy, and asks us to imagine an election where a washer-woman with a pipe in her mouth, and with arms like an elephant's legs, offers your wife or sister a ticket, assuring them that it's "the rale dimmychratic ticket, be-jabbers." The *Liberal Christian* admits that the picture is ridiculously grotesque, if not appalling; but asks, when the washer-woman's husband offers a college-bred American a ballot or challenges his right to vote, does the latter lose all social consideration, and find all the drawing-rooms shut against him?

WOODEN NUTMEGS.—The Hartford (Ct.) ministers' meeting has been discussing Woman Suffrage, and all but two out of forty opposed it as unscriptural. Connecticut has probably not yet heard the rumor that negro slavery is abolished.

Two women in Iowa, a few days ago, killed a wild deer with a fire shovel.

A PICTURE.

DONN PIATT, in the *Cincinnati Gazette*, sketches as follows the picture of one Senator. He could fill a gallery with the like of him, as easily:

I look across the street and see in front of a Senator's house the carriage of another Senator. The pair of blooded horses cost some thousand dollars. The gilded harness is in keeping. The close, handsome shining coach is one of Brenton's best, lined with silk velvet, and graced with the choicest and thickest of plate glass. On the coachman's seat sit two of God's creatures, called men; one a bright mulatto, and the other a white man and both in livery. They sit in solemn silence, under their gay robe of furs and white gloves. Directly the door of the house opens, and two ladies carrying a poor man's fortune on their backs, descend the steps. The footman swings down and opens the door, with an easy grace the master cannot imitate. The door closes with a bang, the footman mounts, and the coach rolls away. Well, it seems but yesterday that the owner of all this came here a poor man.

We remember the fairy tale, where the old witch touched the pumpkin and turned it into a coach, and touched the rats, and turned them into horses. And so the ugly witch of the lobby touched the poor man, and out of fraud came the coach, and out of theft came the horses, and swindle drives, and stealings oil and burnish. Like that witch, I could touch that man with this delicate little pen of mine, and carriage and horses, coachman and footmen, would all disappear. For honor and honesty would claim their own, and the very clothes would fall from the backs of wife and daughters.

DONN PIATT.

WHAT A WOMAN DID.—Mrs. Senator Sprague, daughter of Chief-Justice Chase, has just paid the lumbermen in the back woods of Maine a visit. An *Augusta* paper tells about it thus:

The party, composed of Senator Sprague and his wife, and Col. DeWitt and J. M. Haines, went by rail from this city to Dexter, and were thence conveyed by relays of horses to the camp of the loggers, where they spent two days and nights, "roughing it in the bush." The weather was still and cold, and the crisp atmosphere so clear that Mount Katahdin and other ranges could be distinctly discerned with the naked eye. This was Mrs. Sprague's first visit to a logging camp, and the charming scenery in that region, the operations of the loggers, and the novelty of the life of a backwoodsman, were fully appreciated by her and occasioned delight. Mrs. Sprague braved the boreal rigors with remarkable fortitude, and was particularly struck with everything about her. She never before saw such an abundance of snow. The exhilarating effect of the atmosphere gave the party a keen, sharp appetite, and a nice mess of trout, caught by Senator Sprague, was particularly well relished.

Let this pleasure trip be remembered when work, when duty sometimes compels a woman to such exposure; so that one shall be no more censured as unwomanly than the other. Many a woman has been condemned as unsexing herself, when necessity drove her to brave such hardships.

A DEMOCRATIC HINT.—The Democrats do not get due credit always for their interest in the cause of woman. THE REVOLUTION even, cannot do them simple justice in that respect, without raising republican dander and bringing down upon it from that quarter the cry of "Copperhead, Copperhead!" But the following from the *New York Express*, a radically democratic organ, is worth considering, no matter what motive was behind it:

If St. Louis contains, as is reported, over 2,900 women who pay taxes on real estate valued at fourteen and a half millions of dollars, how many taxable women does New York harbor? And if everything that wears bifurcated garments (black, white or yellow,) will be entitled to vote hereafter, irrespective of the wishes of the people of the several states, why, in all conscience, should the tax-paying women be excluded from the exercise of the franchise? Let the women clamor for the enfranchisement of those of their sex that pay taxes. That one step achieved, the whole distance at which they now aim, will soon follow.

IMPRISONMENT FOR DEBT.

THE following is a woman's cry in the New York Express :

Editor of the N. Y. Express :

You have no idea nor conception of the suffering of wives in this city, whose husbands are cast into prison for debt which they are unable to pay.

A charge on belief of fraud consigns the man to jail, if he be poor and friendless for months. The result is, misery to the wife and poverty to his children.

If it were a benefit to the creditor, I would not raise my voice against it. But the many sleepless nights I have passed, the many days of anxiety I have experienced are indelibly impressed on my mind and body.

The injustice to my husband, the pain and distress brought upon myself and children, who were innocent of any wrong, cause my soul to revolt against a law so offensive, and make me utter one cry for its abolishment.

This is from one who has endured the pangs and misery of persecution and poverty, whilst her husband was imprisoned for debt and rendered helpless to aid his family.

No one was benefitted ; a family was brought to sorrow, and malice was satisfied.

New York, Jan. 27, 1869.

AMERICAN VANDALISM.—The monument of old Dr. Payson in Portland has been chipped by pious pilgrim barbarians, for relics. The bones of Whitefield were invaded in his coffin by similar persons for similar purpose. A visitor to the home of Washington at Mount Vernon says : "Several rooms, not of special interest, have been kept closed to the public, on account of the depredations of visitors. Nothing is safe from them. Several of the ivory keys have been wrenched from Martha Washington's harpsichord ; and it is necessary to employ servants especially to guard the house and grounds from spoliation. One of these rooms, the library, has recently been opened for visitors."

A BACHELOR'S REASON.—The Commercial Advertiser says a New Hampshire paper tells of ten widows living in one school district in Barnstead, in that state, who are in easy circumstances ; and that there are ten old bachelors living within two school districts in the same town. One of the latter, when lately asked why he did not marry, answered, "that the women were claiming the right to go to the polls, and they would soon claim the right to go courting, and that he was only waiting for a good offer."

YATES COUNTY CHRONICLE.—It has gone and taken in a partner, Mr. John D. Wolcott, so that the firm is now Cleveland & Wolcott. The Chronicle was a downright good thing before ; and while wishing it long and prosperous life in its new conditions, we trust it will prove as eminently worthy of it as it has in the past.

GERMAN WOMAN'S PAPER.—Several German ladies of literary ability, who sympathize with the movement for Woman's Suffrage, contemplate founding a German organ agitating that question.

MRS. LIVERMORE, of the Chicago New Covenant, gave her first lecture on Woman's Right of Suffrage to an immense audience in that city, last week. The papers say it was most powerful, which we do not doubt.

A WOMAN has been appointed Notary Public by the Michigan Senate,

NOR WE.—The N. Y. Times can see no present use nor prospective use of a regular army of forty-five thousand men, costing forty-three millions of dollars per annum. Let the reader figure up, what the Times did not, how much soldiers cost a piece, in time of peace.

MRS. LINCOLN BEGGING AGAIN.—The news papers are very severe, but not too severe, on Mrs. Lincoln for appealing to Congress to grant her a pension. Much poorer women than she is, live respectably and happily, and move in the best American society, on half her income.

WOMEN COMPOSITORS' UNION, No. 1.—The regular meeting of the Women's Typographical Union, No. 1, will be held at No. 3 Chambers street, Saturday, p.m., Feb. 13th, at 5½ o'clock. How soon are we to have the training school for girls in the art of type-setting? S. B. A.

WHAT THE SOUTH NEEDS.—A sensible though strictly southern writer in the Richmond (Va.) Dispatch says :

I will venture the assertion, that if all the natives and already-naturalized citizens of this State will recover from habits of idleness engendered by the late negro slavery, and go to work with a good will, the complaint of lack of labor will be less clamorous than it is. It is that complaint which, more than all other causes combined, is inducing the desire and giving a loud voice to the extraordinary efforts that are being made to bring here all sorts and any quantity of emigrants from Europe. It is to the credit of our people that more have gone to work than could have been safely expected at once to do so, but it is nevertheless true that many have not who might, and it may yet be, must.

CROWDED OUT.—More matter a good deal this week, than has gone in.

DOOMED.—Slavery in Cuba. Nobody doubts that now.

ELIZABETH CARTER was a lady of the most extensive learning, and the daughter of a clergyman. She was born at Deal, in Kent, Dec. 15, 1717. She was educated by her father, and acquired the Hebrew, Arabic, Greek, Latin, Italian, Portuguese, Spanish, French and German languages. Before she was seventeen, many of her poetical attempts appeared in the Gentleman's Magazine, and were highly applauded. In her twenty-second year, she translated Crouds's remarks on the "Essay on Man," and Algarotti's explanation of "Newton's Philosophy for the Ladies," a work that ought to be in the library of every woman. Her translation of "Epictetus," appeared in 1758 ; and a volume of her poems in 1762. Mrs. Carter was on terms of great friendship and learned intercourse with Mr. Johnson, Dr. Secker, the Earl of Bath, Mr. Montague, and nearly all of the eminent literary characters of the age ; and had interviews with the Queen and other members of the royal family. She died February 19, 1806. As an erudite scholar, she has seldom been equalled, and though as a poetess she may not take very lofty flights, she is always pleasing, elegant and chaste.

PURSUIT OF KNOWLEDGE.—The Viceroy of Egypt has sent one of his sons to Paris "to complete his education" and another to England for the same purpose.

The young prince located at Paris has been allowed to hire for himself an entire mansion in one of the first quarters at a very high rent, though it is the custom there, even for wealthy people, to content themselves with "apartments." The Prince has also been allowed to spend between \$10,000 and \$15,000 in decorating the interior. He is now engaged in buying furniture for it and has given \$4,000 dollars for a single carpet. In his stables he has already placed twelve horses, Arab or thorough-bred English, and numerous carriages of different kinds ; and, though wine drinking is prohibited to the disciples of Mahomet, he is having his cellar stocked with the very best and consequently the most costly wines.

DONNA BERNARDA FERREIRA DE LA CORDA was a Portuguese lady of uncommon talents, born at Oporto, in the beginning of the seventeenth century, and died about 1650. She produced several poems and comedies of great merit ; was the best musician of the age ; played upon all kinds of instruments ; spoke several languages ; and was well versed in rhetoric, mathematics and philosophy. Phillip III. of Spain invited her to his Court, to initiate his sons, Charles and Ferdinand, into Latin literature.

TELL US MORE, AUNT LUCY.—Speaking about the bed-quilts of many colors and innumerable pieces which take prizes at agricultural fairs, "Aunt Lucy" says, in the Rural New Yorker, "I have lived forty-six years and brought up six children, and have never yet found time to buy calico and cut it up into little pieces, half an inch square, for the purpose of sewing them together again, just to see how many I could make of it."

BEQUEST.—The Robinson Academy for girls at Exeter, N. H., has realized \$250,000 from a bequest made by a northern man, a bachelor, who went south and died during the rebellion. He invested his money in real estate in New Orleans when it could be bought for a song, and its rise, since the war, has made the endowment a handsome one. Suitable buildings have been erected at Exeter for the academy, and an elegant park of nineteen acres is laid out near by.

MARY BRUNTON was the daughter of Colonel Balfour, and was born in Barra Island, one of the Orkneys, in 1776, she married a minister of the Scotch Church in 1796, and died in 1818, equally admired for her talents beloved for her disposition and virtues. She was the author of "Discipline," and of "Self Control," and she left an unfinished tale called "Emmeline," and some minor pieces which her husband afterwards published.

THE women of St. Louis are busily exercised at the present moment about Woman's Rights. That city boasts an organization known by the name of the Woman's Suffrage Association. This association, which is affiliated with sister associations that are scattered everywhere over the Union, has forwarded to Congress a petition, which is signed by some two-thousand persons and which prays for the privilege of voting.

THE Kansas State Journal says : On account of sickness among the employees of the Home Journal office, at Ottawa, Mrs. conductor Smith has taken the case for a few days. Mrs. S. set type all day Tuesday, and was a festive participant at the Villet banquet, dancing continuing till three o'clock in the morning. For excellent qualities pertaining to the typist, and dancing Mrs. S. should be commended.

NEXT to ill health, according to the recent report of the Indiana Asylum for the Insane, the principal causes of insanity in the West are domestic troubles and religious excitement. The victims of these disorders are nearly equal in numbers—twenty-seven of the former and thirty of the latter—in the Indiana asylum.

A WORTHY ENTERPRISE.—With a view to arresting the rapid increase of the use of intoxicating liquors in St. Petersburg, Princess Troubetzkoy, a well known noblewoman, has organized a society for the purpose of establishing, in the poorer parts of the city, places where tea, coffee and "temperance drinks" generally can be had at cost price.

At a meeting of the Woman's Suffrage Association, at St. Louis, on Saturday, the statement of the City Assessor was read, to the effect that there are over 2,000 tax-paying ladies in that city, representing property assessed at \$14,500,000.

THERE were three lady voters on the list for Portsmouth, England, and the whole of them pledged themselves to support and vote for the Liberal candidates. Messrs. Stone and Gaselee.

POLITICAL equality will, by leading the thoughts and purposes of the sexes in a just degree, into the same channel, more completely carry out the designs of nature.—Wisconsin Legislative Report, 1857.

THE BENEDICT TIME WATCH

The enterprising firm of Benedict Brothers have now ready at their "up-town" establishment, 691 Broadway, an extensive and elegant assortment of Gold and Silver Watches for the Fall trade of 1868, to which they invite the attention of the readers of "THE REVOLUTION" and all others who desire a perfect TIME-KEEPER. Their stock comprises the various grades of the American Waltham and the choicest imported watches. They have also, in addition, a fine quality of watch which they have named the "Benedict Time Watch," they having the supervision of the manufacture of the movements, which are of nickel, which has proved to be a metal more durable than brass or other compound metals, and less liable to contraction or expansion by the fluctuating character of the temperature of this climate. This movement gives greater accuracy and requires less repairs than the others. Their stock of American Watches is unrivalled. All the various grades may be found at their counters at the lowest prices, regulated and in every respect warranted. The Messrs Benedict Brothers have secured their reputation and extensive patronage by a strictly honorable course in conducting their business, selling the best of goods at fair prices. We feel safe in commending this establishment to the consideration of our readers, and would say to all, if you want a good, reliable Watch, go to Benedict Brothers, up town, 691 Broadway.

ROSA BONNEUR's annual income is about eighty thousand francs. She is now engaged in painting a group of dogs for the Emperor of Russia.

Financial Department.

THE REVOLUTION.

VOL. III.—NO. 6.

FINANCIAL AND COMMERCIAL.—*America versus Europe—Gold, like our Cotton, FOR SALE. Greenbacks for Money. An American System of Finance. American Products and Labor Free. Open doors to Artisans and Immigrants. Atlantic and Pacific Oceans for AMERICAN Steamships and Shipping. New York the Financial Centre of the World. Wall Street emancipated from Bank of England, or American Cash for American Bills. The Credit Foncier and Credit Mobilier System, or Capital Mobilized to Resuscitate the South and our Mining Interests, and to People the Country from Ocean to Ocean, from Omaha to San Francisco. More organized Labor, more Cotton, more Gold and Silver Bullion to sell foreigners at the highest prices. Ten millions of Naturalized Citizens DEMAND. A PENNY OCEAN POSTAGE, to Strengthen the Brotherhood of Labor, and keep bright the chain of friendship between them and their Father Land.*

Boston, Mass., Jan. 29th, 1869.

Editors of the Revolution:

In my letter published in THE REVOLUTION of Jan. 28th was one slight error. The banks pay ten dollars a year for each \$1,000 loaned them by the government, instead of five dollars as there stated. They pay one half of one per cent. every six months. Honest John Sherman has in his speech given the Senate some rich nuggets of truth, which it is to be hoped may invite farther investigation. His proposition, however, to lend those banks which may deposit sufficient security *without interest*, will work no better than the loans *without interest* on the bullion to the rich men of England. Whoever furnishes the security should have the loan, but all should pay and thereby help the government credit.

Respectfully yours,

HENRY N. STONE.

A PAPER CURRENCY THE BEST.

We clip from the Concord (N. H.) *Independent Democrat*, the concluding paragraphs of an excellent article on "A Mixed Currency." It seems that thinkers in various parts of the country are coming to the same conclusion respecting the need of a radical monetary reform:

It seems to me any one may see that a paper currency, if it could be made safe and sure, never coming short nor running to excess, would be better than our mixed currency is or can be.

It may be asked, "How can we make a paper currency of any value unless it is based on specie?" The history of banking in this country furnishes an answer. It is notorious that under our State Bank system, not one half of the paper in circulation was based on specie; for it seldom ever happened that there was coin enough in their vaults to redeem one half their bills. But, in addition to their coin, they held the notes of their customers; and if these notes were good, the banks were good; because, for every dollar the bank agreed to pay, it held the notes of others who were able to pay—if the business was prudently and honestly conducted.

In fact, the banks relied for their own solvency as much upon the solvency of their customers or debtors, as on the amount of coin in their vaults. Here, then, was a large amount of bank paper that had no specie basis.

What was thus imperfectly done by these private corporations, for their own benefit, may be much better done by the government, for the benefit of the people. Abolish all banks of circulation, and let the government furnish the whole of the paper currency. Let the government also lend its money as the banks did theirs; but demand in all cases security in double the amount lent. The rate of interest should be low—say one and a half or two per cent.—barely high enough to pay the necessary expenses of the system. Make these United States bills a legal tender for all debts, without exception, due, either to the government or our own citizens. In short let us have a pure "greenback" currency. We then should get rid of all the evils resulting from a mixed currency. We should then no longer have two prices for the same article—one for gold and another for paper. Speculation in the currency would be ended, and the gold gambler's vocation would be gone; or, it would be confined to a mercantile transaction, having no more effect on the business of the country than speculations in jewelry.

We want a measure of value that shall be uniform; and this we can never have, as the history of finance shows, with a mixed currency. We do not want to return to a pure metallic currency; it is the currency of barbarism; and is unsuited to any other condition. Paper is the currency of civilization. And the more highly civilized, society becomes, the more they need a paper currency, and must and will have it. You never can bring a civilized people back to "specie payments," without first reducing them to a state of savage life. What, then, is the use of talking about specie payments when we don't mean any such thing? The whole business of the country is, or may be done with paper; and even the gold received as interest on the bonds is freely sold for paper. We have no more need of coin for transacting business, than of tomahawks for battle.

WHY TRADES MUST MAKE LARGE PROFITS.

From the New Monetary System.

It is commonly said and supposed that borrowers pay a certain rate of interest for the use of money. But they do not use the money; they part with it in some way for property, and the rate of interest determines what rent they shall pay for the use of the property. A few illustrations will show the effect of increased rates of interest upon the welfare of producers and distributors whose property is in their products. Suppose a planter raises a hundred bags of cotton, in doing which he becomes indebted for bagging, rope, clothing for his workmen, etc. Let him be compelled to realize the money for his crop as soon as he can get it to market, and at a time when money is very scarce, and the price of cotton extremely low. He is obliged either to sell for cash, or to offer a commission to some one to accept his draft on the pledge of the cotton; and is forced to pay for his acceptance, say two and a half per cent. This will take the proceeds of two and a half bales of cotton. If the draft be drawn on three months time, and the scarcity of money compel the planter to sell the draft at two per cent. a month, six bales more will be taken from his one-hundred bales. He must lose eight and a half bales for the privilege of keeping the remainder three months in store besides the storage, cartage, and the commission on sales. The proceeds of the eight and a half bales of cotton are gained by the capitalist by means of the high rate of interest, and without any adequate labor on his part. Under a true monetary system, the planter would be able to hold his cotton a year without losing even two bales of it for the advance of money.

Again, a manufacturer makes a package of a hundred pieces of cloth, and sends them to market. Six months pass before the goods can be sold, and with interest at six per cent. per annum, he loses three pieces as the interest on the ninety-seven which he has left. If, at the end of six months, the commission merchant sell them on a credit of eight months, at the above rate of interest the manufacturer must lose four pieces more, in all seven pieces of cloth. But suppose the manufacturer is greatly in need of money, and must have the eight months' note cashed. Let the commission merchant, in consequence of a rise of interest, sell the note in market at two per cent. a month discount, and the manufacturer must lose sixteen pieces of cloth on the note, instead of four pieces, the loss at six per cent. Add these to the first three, and it will make nineteen pieces paid to others out of the one hundred pieces, to enable him to keep eighty-one pieces, or their proceeds, for fourteen months. These are a total loss to the manufacturer. Besides, he has to pay cartage, storage, commission and transportation. The proceeds of the nineteen pieces of goods go into the hands of the money-lender.

Now let us see the result in the same transaction, with interest on money diminished to one per cent. and maintained at that rate. The manufacturer sends the hundred pieces of cloth to market, and they lie for six months unsold. He loses only half a piece of cloth for the six months' interest on his goods. The commission merchant sells them on eight months' credit, as before, and gets the note discounted at the rate of one per cent. per annum. This amounts to two-thirds of a piece of cloth, and added to the half piece is a loss to the manufacturer of

one piece and one-sixth of a piece during the fourteen months, instead of being a loss, as in the former case, of nineteen pieces. This difference is caused solely by the difference in the rate of interest. Although the bales of cotton or the pieces of goods lie unused and uninjured in the storehouse, yet a number of bales of cotton or pieces of goods are taken from their owners by the legal growth of the money, or by the growth or accumulation on the paper obligation given to obtain money. The rate of interest decides how many bales of cotton shall be owned by the planter—how many pieces of goods shall be owned by the manufacturer; and the proportion of them that shall be given to those who lend the money to represent their value.

The following illustration will show the bearings of speculations in money upon the welfare of the producing classes. H. is a wealthy broker and a bank director. His income, as also the income of the bank, depends upon the interest on money. He is worth \$100,000, \$20,000 of which are in bank stock. He uses \$80,000 as a broker in buying mercantile paper. Suppose him to be able to effect a change in the rate of interest from six per cent. per annum, to two per cent. a month, and the interest on his \$80,000 will be increased from \$4,800, to \$19,200, making a clear gain of \$14,400. At the bank in which he is director, and at other banks, he obtains discount for \$80,000, at six per cent. interest per annum, on short paper, and pledge of his bank stock. Lending this at two per cent. a month, he makes a clear gain of \$14,400 more, making with the former, in one year, a clear gain of \$28,800 over the six per cent. interest. By the rise of interest from six per cent. per annum to two per cent. a month, H. increases his income from \$6,000 to \$34,800. This increase is paid to him by merchants for money to meet their engagements, and consequently, their debts are increased this sum. If interest had remained at six per cent., the broker would not have borrowed of the banks, for there would have been no inducement to borrow money which he could not reloan at a higher rate of interest. The money would, therefore, have been loaned by the banks directly to the merchants at six per cent. per annum, and the merchants would have saved \$28,800, which they paid to the broker.

When the banks curtail their discounts, numerous contracts depending on their loans must lie over unpaid. Those who are desirous of meeting their engagements will suffer themselves to be defrauded in the rate of interest, rather than have their paper protested; for in a large city, if their paper lies over, their credit is gone, and their business ruined. They are compelled to pay these exorbitant rates of interest, however sensible they may be of the injustice. Good and evil are not set before them to choose between; but two evils are placed before them, and they must choose one or the other. If they wish to do right, they will choose the one which they think will do the least injury to themselves and their neighbors; but to one or the other of the evils, to usurious interest or to bankruptcy, they are compelled to submit.

Such are, however, by no means all the evil consequences of speculations in money. Money is the standard of value, by which the products of the soil, all merchandise, and the labor of the people are estimated. The incomes from labor and products diminish in proportion to the increase of the income from money. The change of the rate of interest compels the producers to labor four times more to clear \$100, than before

the rise of interest. Each sum of \$100 contained in the \$28,800 gained by the broker will purchase as many products of labor, as the \$100 gained by the four-fold toil of the producers; and yet the broker has done nothing to aid production or distribution, but has retarded both. City merchants sell goods to country merchants, and country merchants sell them to farmers and mechanics, from whom they must collect the money. But the diminished price of products puts it out of the power of the mechanics and farmers to pay, and thus the merchants are bankrupted. Meanwhile brokers and capitalists, who are neither engaged in productive labor, nor in the distribution of products, grow rich on the spoils. They are revered for their wealth, while mechanics, farmers and merchants, who have become correspondingly poor, are despised for their poverty, and blamed for being unable to fulfil their engagements.

The nature of money is not understood by the public, nor by the farmers, mechanics, and the great masses of the laboring classes; for if they did understand it, they certainly never would submit to its overwhelming and oppressive power. The newspapers in the city of New York devote several columns daily to giving the state of the money market, the prices of various stocks, and their fluctuations from day to day, according to the state of the money market. Now if money were properly instituted and regulated there would never be such a thing as a money market. There would be a market for the productions of labor; and these would doubtless vary more or less in their market value or price, but there would be no variation in the market value of money. It is as unreasonable for people to gain great wealth by fluctuations in the market value of money as it would be for them to gain great wealth by fluctuations in the length of the yard. Money is as much a standard of value as the yard is of length; and deviations in the market value of money are as much a fraud upon the public as deviations in the length, weight and size of other measures. No matter how long this gross wrong has been practised upon all nations, it is no less an evil; and it has shown itself to be such by the centralization of wealth in every nation, and the poverty of the people whose labor has produced the wealth.

THE MONEY MARKET

was easy at the close on Saturday at 6 to 7 per cent. on call, and 7 to 8 per cent. on prime business notes. The weekly bank statement exhibits an increase in loans of \$1,370,623, in specie, \$154,481; and in circulation, \$15,280. The legal tenders are decreased \$1,323,436, and the deposits \$382,563.

The following table shows the changes in the New York city banks this week compared with the preceding week:

	Jan. 30.	Feb. 6.	Differences.
Loans,	\$265,171,109	\$266,541,732	Inc. \$1,370,623
Specie,	27,784,923	27,939,404	Inc. 154,481
Circulation,	34,231,156	34,246,436	Inc. 15,280
Deposits,	196,985,462	196,602,899	Dec. 382,563
Legal-tenders,	54,747,569	53,424,133	Dec. 1,323,436

THE GOLD MARKET

was firm throughout the week, and closed strong on Saturday, owing to its being largely oversold.

The fluctuations in the gold market for the week were as follows:

	Opening.	Highest.	Lowest.	Closing.
Monday, Feb. 1,	136 1/4	136 1/4	135 3/4	135 3/4
Tuesday, 2,	135 3/4	135 3/4	135 3/4	135 3/4
Wednesday, 3,	135 3/4	135 3/4	135 3/4	135 3/4
Thursday, 4,	135 3/4	135 3/4	135 3/4	135 3/4
Friday, 5,	135 3/4	135 3/4	135 3/4	135 3/4
Saturday, 6,	135	135 3/4	135	135 3/4

THE FOREIGN EXCHANGE MARKET

was weak and lower at the close, 109 1/4 being the highest

on Saturday, for 60 days sterling bills, and 110 to 110 1/4 for sight. Francs on Paris bankers long 5.16 1/4 to 5.15, and short 5.11 1/4 to 5.11 1/4.

THE RAILWAY SHARE MARKET

was firm and buoyant throughout the greater part of the week, though early on Saturday the market was somewhat irregular, but closed strong with an upward tendency in prices.

The following are the closing quotations:

Cumberland, 36 to 37; W. F. & Co. Ex. 29 1/4 to 30; American Express, 48 to 48 1/4; Adams Express, 68 1/4 to 69; United States Express, 63 1/4 to 63 1/2; Merchants' Union Express, 19 1/4 to 20; Quicksilver, 23 to 23 1/4; Canon, 59 to 61; Pacific Mail, 113 1/4 to 113 1/2; Mariposa, 7 to 8; Mariposa preferred, 25 1/4 to 25 1/2; Western Union Telegraph, 37 1/4 to 37 1/2; N. Y. Central, 161 1/4 to 161 1/2; Erie, 36 1/4 to 37; Hudson River, 135 to 135 1/4; Reading, 94 1/4 to 95; Tol., Wabash & W., 64 1/4 to 64 1/2; Tol., Wabash & W. preferred, 77 to 79; Mil. & St. P. 63 1/4 to 64 1/4; Mil. & St. P. preferred, 78 to 78 1/4; Fort Wayne, 119 to 119 1/4; Ohio & Miss., 36 1/4 to 36 1/2; Michigan Central, 119 1/4 to 120; Mich. Southern, 92 1/4 to 93 1/4; Illinois Central, 138 1/4 to 139; Cleve. & Pitts., 93 to 93 1/4; Cleve. & Toledo, 104 to 104 1/4; Rock Island, 132 1/4 to 132 1/2; N. Western, 83 1/4 to 83 1/2; N. Western preferred, 91 1/4 to 91 1/2.

UNITED STATES SECURITIES

were strong and advanced.

Fisk & Hatch, 5 Nassau street, report the following quotations:

United States sixes, Pacific Railroad, 101 1/4 to 101 1/2; United States sixes, 1881, registered, 111 1/4 to 111 1/2; United States sixes, coupon, 102 1/4 to 102 1/2; United States five-twenties, registered, 109 1/4 to 110; United States five-twenties, coupon, 1862, 113 1/4 to 113 1/2; United States five-twenties, coupon, 1864, 110 1/4 to 110 1/2; United States five-twenties, coupon, 1865, 111 1/4 to 111 1/2; United States five-twenties, coupon, 1865, 109 1/4 to 109 1/2; United States five-twenties, coupon, 1867, 109 1/4 to 109 1/2; United States five-twenties, coupon, 1868, 109 1/4 to 109 1/2; United States ten-forties, registered, 102 1/4 to 103; United States ten-forties, coupon, 108 1/4 to 108 1/2.

THE CUSTOM DUTIES

for the week were \$2,294,389 in gold against \$2,333,000 \$2,614,684 and \$2,594,504 for the preceding weeks. The imports of merchandise for the week were \$4,625,838 in gold against \$5,230,347, \$6,070,336, and \$6,248,338 for the preceding weeks. The exports, exclusive of specie, for the week were \$3,705,274 in currency against \$3,698,903, \$2,688,096, and \$3,375,680 for the preceding weeks. The exports of specie were \$996,954 against \$962,907 \$1,100,144, and \$405,700 for the preceding weeks.

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